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ORIGINAL LETTER OF DR. LARDNER'S, ON THE JEWISH
SABBATIC YEAR.

To Mr. Neal.

March 6, 1752.

Dear —

In your letter of the 4th inst. you put the question, "Whether there is any evidence in Josephus, or any of the Jewish historians, that God's promise to the Jews, that their lands should yield an extraordinary increase the sixth year, in consequence of their lying uncultivated the seventh, was constantly, or for any space of time, fulfilled?"

In answer to which, I observe, Josephus in his *Antiquities*, b. xi. ch. 8. says, that when the Jews had appeased Alexander, who had been offended with their conduct, during the siege of Tyre, they "presented a petition to him, that they might be permitted to live according to the laws of their country, and be exempted every seventh year from paying tribute, because that year, according to their law, they neither sowed nor reaped." Which implies, that they were under some disadvantage at that time, and could not

then so well pay tribute as at another time. He has besides, I believe, several times spoken of their not sowing the seventh year; and, usually, some difficulties or inconveniencies attended them. However, from him it clearly appears, that the Jews, after the return from the Babylonish captivity, endeavoured to observe the Mosaic laws concerning the seventh year. But I do not recollect, that he ever speaks of their observing the fiftieth year, or the forty-ninth year, or the year of Jubilee. The institution of the sabbatical seventh year, and year of Jubilee, you may see Lev. xxv. and perceive what things were then to be done, about releasing of servants, and the return of lands to their owners. This last, relating especially to lands, could not be observed after the return from the captivity, because the Jews were not then severally settled on the lands belonging to their tribes.

I once in, I believe, two dis-

courses, showed, in a great variety of instances, the equity of the laws of Moses, and particularly those relating to the sabbatical years. And from thence I was led to inquire, whether these laws were ever put in execution? And I thought there was too much reason to think, they never were practised all the time of the Old Testament before the Babylonish captivity; for, if they had, they must have been taken notice of. The transactions of a year of Jubilee were important things, and a national concern. There is sometimes an account of keeping the passover, an annual solemnity. Why should not there be also of a septennial, or quinquagesimal solemnity, which are more considerable. The neglect of these solemnities, when the kings were idolatrous, may be accounted for; but at other times, it seems strange, and yet, I fear, was matter of fact. Be pleased to read 2 Chron. xxxvi. 21. and consider, whether it is not there implied, that the land of Judea had never enjoyed her sabbaths, or the years of rest, which God had appointed. In Jerem. xxxiv. 8, &c. is an account of an attempt to set servants or slaves at liberty, according to the institution of the seventh sabbatical year. But it was not effected. By *Hebrews* and *Hebrewesses* I suppose to be those who were not Jews by birth, to whom alone these laws reached. And, perhaps, one reason why this law was not obeyed, was the covetousness of great and rich men. The Jews, after the return from the captivity, were, generally, cured of idolatry, and became zealous for the law. But it was scarce to be expected, that the

promise, relating to the great increase of the sixth year, should then be fulfilled. The Jews in that space were seldom an independent people, but were subject either to the Persians, or to Alexander, or his successors, and afterwards to the Romans. If Divine Providence did not so far favour them, as to keep them from subjection to foreigners, it was not to be expected that they should enjoy all the distinctions which had been stipulated, upon the condition of exact obedience and conformity to the law that had been given them.

You remember the history in 2 Kings xxii, xxiii. of repairing the temple, and finding the laws, and keeping the passover, after the wicked reigns of Manasseh and Amon. This is a most deplorable case.

The law found in the temple could not be the original book writ by Moses, but a copy of the laws or books of Moses. None had seen a book of the laws before, neither Josiah, nor any of his courtiers and wise counsellors. The law, therefore, was then in great danger of being quite lost. There was a copy then among the Samaritans, but whether any other among the Jews may be questioned, though we cannot say there was not. That book of the law found in the temple, had probably been many years before secreted, for safety, by some pious Israelite or Levite, now dead, in some private place. Neither the king nor his counsellors knew what the book contained. They had indeed begun to repair the temple; that building was visible, and they knew it had been abused to idolatry, though consecrated

to the one God of heaven. Him, are not quite satisfactory, they it is likely, they intended to wor- may, however, possibly lead you ship by sacrifices, as well as they into some further inquiries which could. But the passover was not may give more satisfaction. kept till after the finding of the I am, book of the law, and could not N. LARDNER. have been exactly kept before. P. S. The institution of syna- Now, it may be well supposed, gogue worship may be reckoned that divers copies of the law were one great cause of the alteration writ out for the use of the king of the Jewish people for the better and others. I have put down after the captivity. Before which such thoughts as have at present time there were no synagogues, occurred to my mind. If they so far as can be perceived.

SKETCH OF THE LIFE OF SERVETUS, IN LETTERS TO THE REV.
JEDEDIAH MORSE, D. D.—LETTER II.

Dec. 7, 1807.

Rev. and respected Sir,

Though the history of the Re- formation has been written by Brand, Seckendorff, Gerdes, Mo- sheim, Venema, who, however, confined themselves either to the Reformation at large, or more particularly to a sect of a special denomination, or to the countries in which they resided,—I do not recollect to have met with any elaborate and complete perform- ance, exhibiting a full view of the state of the Christian church* at large, in Europe, at the end of the 15th and the beginning of the 16th century.

When I consider how little yet is performed, compared to what remains undone; when I reflect on the arduous task, I should not dare to burthen with it any single individual; nevertheless, I

can scarce refrain my wishes, that some one of superior abilities, of indefatigable industry, of rigid impartiality, with a candid, acute, pious, and enlightened mind, would undertake the charge. This would spread as brilliant a light on Europe's ecclesiastical history, as Robertson's Introduction of Charles V. did on the political situation of that period.

There is another point of view, as pleasing as instructive, from which I should desire to see this momentous period considered, viz. the developement of the means and ways through which God's adorable providence consummated this grand event. This, perhaps, would include one century more; and it might then become evident, that many heterogeneous mate- rials, many eccentric opinions, which we abhor; many persecuted

* Rome, abominably corrupted as it was, was deemed by the reformers a *true church of Christ*, as Calvin in his letter to Jac. Saddlet, and Melancton in his discourse with Eccius, in 1540. "On the first article of our confession," says he, "is no dispute, as it appears there-from, that *our churches* faithfully defended the general uniformity against Servetus."—Op. iv. p. 646. Fol.

Query, Might not the name of church of Christ with more propriety be given to any apostate church, even to deep corrupted Rome, from regard to the few faithful preserved in it from the general contagion?

and burned for witchcraft, especially in Italy, contributed to bring forward, at last, the pure and unpolluted doctrine of our Lord.

That Servetus was disgusted with the idolatry of the church of Rome, and actually separated from it, is beyond doubt; though he incurred by his exertions the hatred both of the reformers and papists. This, with his superior talents, with his unsullied character, makes his biography interesting; which induces me to offer to your criticism a more complete Sketch, than has yet appeared in our language, in this continent.

MICHAEL SERVETUS, born at Villa-nueva, in Arragon, in 1509, descended from a decent family. His father was a notary public. Educated in the Roman Catholic religion, instructed by the Dominicans in the liberal arts, he was sent to the academy at Toulouse, where he studied law during three years. He became acquainted about this period with the Sacred Scripture; spurred, perhaps, in the ardour of his mind, by the great fame obtained by the reformers, and longing to rise from obscurity, he soon discovered many errors and abuses in the church of Rome, and laid then the foundation of his opinion concerning the doctrine of the Trinity, as no Antitrinitarians did at that time reside in this city. What had been insinuated, that he sojourned a while in Africa, and borrowed his opinions from Mahomet's followers, has long

since been exploded, as a notorious calumny, by Crellius, La Roche, Mosheim, and lately, by Bockius. Besides, a superficial acquaintance with the errors of Servetus, is more than sufficient to refute this suggestion. In these is nothing homogeneous with those of the Arabian impostor; as he rather acceded to those of Paul of Samosata, Photinus, and others congenial to them.

It is, nevertheless, not impossible, that Servetus was imbued with some of these opinions, in his journey through Italy; when he, in the suit of a Dominican confessor of Charles V. in the beginning of 1530, saw the coronation of the new emperor, though others have placed this journey a few years later, before 1535: however that may be, it is evident, that Servetus was shocked with the pomp of the Roman pontiff, and more yet with that sort of adoration, with which he saw him received.*

Whatever weight is given to the clandestine meetings in the territories of Venice about this time, which point is more fully discussed by Bockius† than hitherto was done, so much is placed beyond dispute, that many learned men in Italy, dignitaries of the church as well as laymen, condemned the reigning superstitions; and, though they conformed to them in public, discussed these subjects freely in private. Among these worthies claimed a rank, Rembus, Sadolet, and, before them, Pomponatus, Picus Mirandola, and yet earlier, Matteo Pal-

* Restitut. Christ. p. 462, compared with his preface to the tables of Ptolemy.

† Tom. ii. cap. ii. pp. 406—418.

mieri and Cecco D'Ascoli, physician of John XXIII. burned at Florence, 25th Sept. 1327, at the age of 60.

But, whether Servetus was instructed in these opinions by others, or that he adopted them from his own inquisitive mind; so much is certain, that he did not think it prudent to divulge them in France. He flattered himself with greater security in Germany, where more liberty of inquiry was indulged, and where several potent princes secretly favoured the bold attacks on the popedom by the religionists. He went accordingly through Geneva and Lyons to Switzerland, and fixed his residence at Basil, about 1530. Here he was upon a friendly footing with Œcolampadius, with whom he often conversed about various religious topics. Though Œcolampadius appears to have been generally pretty rigid in points deemed by him essential, he, however, was not void of liberality in more indifferent, as is evident from his moderate disputes with Zuinglius.* It appears from the conversations between him and Servetus, that the latter too was not easily induced to part with opinions, once, as he believed, adopted on conviction.†

Similar discussions alienated many from Servetus, while he was at Basil, where Œcolampadius was in full authority, highly respected and deservedly beloved. Servetus went in 1531 to Strasburg, in which city he became

acquainted with two other of the reformers, Capito and Bucerus.

Here, it seems, that Servetus searched for opportunities to communicate his religious opinions to his new acquaintances, and hearkened, perhaps, more to an ardent zeal, for what he supposed the truth, than to the voice of prudence; at least, if we believe what Calvin reports, that Bucerus declared him before his congregation, worthy to be torn in pieces, and his bowels ript from his body:‡ which, if true, and I see no solid reason, Sir, to doubt here Calvin's veracity, may be rather attributed to an involuntary expression of inconsiderate zeal, in a man so moderate as Bucerus.

Servetus returned, for a short while, to Basil, but not well acquainted with the German language, and destitute of sufficient means to provide decently for himself, perhaps considering himself not in safety in that city, he retreated to Lyons, in France, where he tarried about three years.

There is no appearance of truth in the report, that Servetus was compelled by the magistrate of Basil to leave their city. It was a voluntary act. Œcolampadius, advised by Zuinglius to be on his guard, that Servetus's errors might not be spread in his congregation, had addressed a letter to the magistrate, with the complaint, that Servetus had lost his time in similar inquiries, that he could have employed to more advantage, but he called him, nevertheless,

* Th. Erastus de Excomm. Thes. and there a letter of Bullinger, Jan. 1570.

† See the Letter of Œcolampadius to Servetus, before he had published his book, *de Trinitatis Erroribus*. Venema H. E. Tom. vii. p. 463. Epist. Zuinglii et Œcolampadii, lib. i. p. 83. and Œcolampadius's Letter to Servetus, by Mosheim.

‡ Ep. 156. ad Sulcetum, pp. 293, 294. "qui, avulsis visceribus, discerperetur."

a good man, and finishes with asserting, that Servetus was willing to retract, where he was in error, so that he rather deserved pity and forgiveness.*

What corroborates this, is, that the clergy of Basil do not, in their letter, 18th Oct. 1553, to those of Geneva, mention one single word about this expulsion, which they would not have omitted, if it had actually taken place.

It further appears from this correspondence, that Servetus communicated his writings to Œcolampadius, and that he, as he presumptuously engaged to perform before he left Basil, wrote afterwards some kind of apology, which looked like a recantation, printed at the head of his first treatise. It deserves a remark, that Servetus said, "that he did so, not because he believed his opinions false, but rather considered these as imperfectly written from a youth as yet too little instructed."†

It deserves notice in this place, that, though Servetus communicated freely his sentiments to the learned, he carefully abstained from divulging them in public. Thus he appealed with confidence in his apology to the senate of Geneva, that as, whilst he had been in Germany, he never spoke about them to others, as with Œcolampadius, Bucerus, and Capito, so neither did he speak a word on the subject in France.‡ So that the contrary assertion cannot be entitled to any credit, that he did so

in France from the year 1525, when only fourteen years old.

He delivered at Basil his book, *de Trinitatis Erroribus*, to a bookseller, Con. Rouss, for publication, who sent it to Haguenau, in Alsace, where it was printed and published, 1531, by John Secker, under the inspection of Servetus, who, for this purpose, had moved to Strasburg.

New as the subject was, roughly as it was brought forward, harsh as were the expressions, you cannot wonder, Sir, that this, in many respects, insignificant book made a great sensation in Germany, among the learned and unlearned; especially when you recollect, that many of the first class were long since highly disgusted by the crude manner and scholastic subtleties, in which the doctrine of the Trinity was taught. The name itself was odious to Calvin and Luther, of whom the first called it a popish God or idol, a mere human invention, a barbarous, insipid, and profane word.

Servetus published, to soften the unfavourable impression, and still the threatening storm, in 1532, two Dialogues, on the doctrine of the Trinity, in which he studied to mollify his harsh expressions, and explain and defend his opinions. The natural consequence of it was, that many were more exasperated against him, while a few adopted his notions and spread them abroad.

Œcolampadius requested Bu-

* Ego sane, diligenter perlustrato eo, reperio, longe potuisse melius locare operam bonum illum virum. — Ille, qui errores scripsit eisdem agnitos scriptis retractaret: forte et homini ignoscendum neque lapsum esse tanti æstimandum fuerit.

† Non quod falsa sint, sed imperfecta et a parvulo parvulis scripta.

‡ Bibl. Angl. p. 136. Mem. de Lit. Lond. 1712. vol. i. p. 375.

ger to inform Luther, "that Servetus's book was published in another place, without their knowledge:"* so alarmed were the clergy in Switzerland, lest it should be supposed that they supported heresy. But Melancthon's singular judgment deserves your particular regard, Sir, in more than one respect. I shall exert myself to give you his own words, as near as it is in my power. "You ask me what I think about Servetus? I see well, that he does neither want acuteness or cunning,† in disputing, but I cannot allow him any energy.‡ He has, moreover, as it appears to me, confused imaginations; neither is sufficiently able to explain his thoughts with precision. He unquestionably speaks as a madman about justification: about the trinity περι τῆς τριάδος, you know, that I have always been apprehensive, that similar things, sooner or later,§ would break out. Good God! what tragedies will this question excite among posterity ἐν ἔσιν ὑπόστασις ὁ λόγος, ἐν ἔσιν ὑπόστασις τὸ πνεῦμα—(if the word be an hypostasis, if the spirit be an hypostasis) I hold fast to those words of S. S. which command the invocation of Christ, which is, to crown him with the honour of divinity, and is full of consolation τὰς δεῖδαι τῶν ὑποστάσεων, καὶ διαφορὰς ἀκριβῶς ζητεῖν—ὅν παντὶ συμφέρει—but to inquire more accurately into the

identity and differences of the hypostases, is not very useful."||

This book of Servetus was suppressed at Ratisbon, through the zeal of Jo. Cochläus, in 1532.¶

It was sold at a high price at Paris, at the auction of the library of Du Fay, for 450 livres of France; at the auction of Godfr. Jungst, at Bremen, for 25 d.** till another edition was procured by Georg. Serpillus, super-intendant at Ratisbon,†† and a Dutch translation, in 1620, by Regnerus Vitellius.‡‡

During his residence at Lyons, Servetus maintained himself by correcting the press, which, as you will recollect, Sir, was, at that period, generally performed by men of abilities.§§ From Lyons he went to Paris, and, leaving the study of law, he devoted himself to physic, under the celebrated Sylvius and Farnell, to which change he might have been induced by his delicate bodily constitution. In this noble art he exerted himself with so much success, that he was decorated with the degree of doctor, as he before had obtained that of master of arts in philosophy.

Invested with these honours, he delivered public lectures in geography and mathematics, while he followed his profession as a physician.

Informed that Calvin was arrived in that city, he requested a conference with him, which he

* Œcol. et Zuing. Lett. iv. B. p. 801. Basil, 1591.

† *Vasum.*

‡ *Gravitationem.*

§ *Aliquando.*

|| *Ep. ad Camerarium*, an. 1533, lib. iv. *Ep.* 140, compared with Melancthon's Lett. to Brentius, an. 1533 of July, in *Epp. Melancht.* p. 377.

¶ Bockius, *Tom.* ii. ch. ii. p. 337. Surias comm. sui temp. p. 288.

** Mosheim, § lxiiv.

†† *Bibl. Hall*, *Tom.* iv. p. 128.

‡‡ Bockius, *Tom.* ii. ch. ii. p. 338.

§§ Zeltner *centur. clar. correct.* p. 499.

easily obtained, but Servetus did *not* appear, "fearing," said Beza, "Calvin's aspect," which would be more probable, if Calvin had requested this interview. Now it is more probable, that Servetus, sincerely desiring for a personal acquaintance with this great man, was deterred from it, through an apprehension of danger, which threatened all sepa-

rated from the catholic church, and more so at that period in Paris, than any where else, according to the same Beza, who was much alarmed for Calvin's safety.

In my next I shall send you a cursory review of the lucubrations of Servetus, during this interval of time; while I remain,

Yours, &c.

CANDIDUS.

MISCELLANEOUS COMMUNICATIONS.

ON THE JEWISH SABBATIC YEAR.

To the Editor of the Monthly Repository.

Cambridge, Feb. 25, 1810.

SIR,

The late Jubilee, objectionable as it was in some respects, and ridiculous in others, could not fail to turn men's thoughts on the Jewish institution which bore that name. I have been considering the subject with some attention, and I find I cannot avoid coming to one or other of these conclusions:—that the Jubilee, if regularly or frequently observed by the Jews, is an irrefragable proof of the divine legation of Moses; but that, if never observed, as is the opinion of the learned, it reflects discredit upon the Jewish legislator. The same argument holds as to the sabbatic year.

I was preparing a paper on this subject for your liberal work, when I came across a letter of Dr. Middleton's (formerly principal librarian of this university) to Dr. Warburton; wherein the difficulty is briefly, but

strongly stated. I have copied it for your use; and should you think fit to print it, I trust it will be noticed by some of your able correspondents, by whom I should be most happy to be re-instated in my reverence of the institutes of Moses. The subject is important; the credibility of the Old Covenant depends upon it. It needs not to be added, that it is one which the learned only can handle.

Reserving myself for a future occasion, I am, a disciple of Dr. Middleton's,

ONE OF THE ACADEMIC SECT.

Extract from a letter of Dr. Middleton's to Dr. Warburton, dated Dorchester, Sept. 11, 1736. [Middleton's Works, 8vo. vol. i. p. 381.]

"I should be glad to hear that your great work goes on successfully; and, as a sure omen of satisfying others, that you find more and more satisfaction from it yourself. When I was last in London, I met with a little piece, written with

the same view, and on the same plan with yours, an anonymous letter from Geneva, evincing the divine mission of Moses, from the institution of the sabbatic year. The author sets out, like you, from this single postulatam, that Moses was a consummate lawgiver; and shews, that he could never have enjoined a law, so whimsical, impolitic, and hazardous; exposing the people to certain famine, as oft as the preceding or following year proved barren, if He, who has all nature at command, had not warranted the success of it. The letter is ingenious and sprightly, and dresses out, in a variety of colours, the absurdity of the institution, on the supposition of its being human. It is in French, and published in *Bibliothèque Germanique*, tom. xxx.

But, will not this gaiety of censuring the law be found too adventurous, and expose your postulatam itself to some hazard? Especially when there is a fact, generally allowed by the learned, that seems to overturn all this specious reasoning at once: viz. that this law of the sabbatic year was never observed. For, if so, it may be objected, with some show of reason, that Moses had charged himself with the issue of events too delicate and beyond his reach, and imprudently enjoined what use and experience showed to be impracticable.

I am apprehensive, likewise, that your work will not stand wholly clear of objections: your scheme, as I take it, is to show, that so able a man as Moses could not possibly have omitted the doctrine of a future state, thought so necessary to government by all other legislators, had he not done it by the express direction of the Deity; and that under the miraculous dispensations of the Theocracy, he could neither want it himself for the enforcing a respect to his laws, nor yet the people for the encouragement of their obedience. But what was the consequence? Why, the people were perpetually apostatizing either to the superstitions of Egypt, or the idolatries of Canaan; and tired with the load of their ceremonies, wholly dropped them at last, and sunk into all kinds of vice and profaneness; till the prophets, in order to revive and preserve a sense of religion amongst them, began to preach up the rational duties of morality, and insinuate the doctrine of a future state.

As in the other case, then, some may be apt to say, that Moses had instituted what could not be practised without ruin to the state; so in this, that he had overlooked what could not be omitted without ruin to religion."

PARTICULARS CONCERNING S. AND J. CRELLIUS, LELIUS SOCINUS, AND HARTLEY.

To the Editor of the *Monthly Repository*.

Clapton, March 3, 1810.

SIR,

On reading the Memoir which a much esteemed friend has contributed to your last number, it occurred to me, that Crellius was somewhere mentioned as having enjoyed a personal acquaintance with Tillotson. I have since found the following passage in Birch's *Life of the Archbishop*, (p. 426, 2d ed.) among Jortin's "Miscellaneous Remarks," on that prelate's sermons,

"Tillotson printed the *Sermons on the Divinity of Christ* to vindicate himself from the charge of Socinianism, that is, from an accusation entirely groundless. I have been told that Crellius, a Soci-

nian, and a descendant of the more celebrated Crellius, who used, when he came over hither, to visit the archbishop, and to converse with him, justified him on this head, and declared, that Tillotson had often disputed with him in a friendly way upon the subject of the Trinity, and that he was the best reasoner, and had the most to say for himself, of any adversary he had ever encountered."

If Jortin were rightly informed on this subject, and referred to Samuel Crellius, Bock must have been mistaken as to the year in which he first visited England, for Tillotson died in 1694. I lately met with an opinion, attributed to the first Crellius, so inconsistent with the amiable views of his

character, given in Memoirs of Socinus, (p. 418.) that I hope it can be easily proved to be a calumny. In the *Nouveau Dictionnaire Historique*, (1772, ii. 343.) at the end of a short article of *Crellius*, having mentioned among his works, *Des écrits de Morale*, meaning his *Christian Ethics*, the writer adds,

Dans lesquels il permet aux maris de battre leurs femmes. Cette décision révolteroit à coup sûr nos Françaises."

Having referred to the "Memoirs of Socinus," I am persuaded that the candid author of that valuable work will readily allow me to correct, or rather to render complete, the following passage in his account of Lelius, (Introduction, p. xi.)

"At the age of twenty-one, he left Italy, in 1547, and passed four years in visiting France, Holland, Germany, and Poland: at last, he fixed his residence at Zurich, in Switzerland."

The author of the Memoirs has very liberally acknowledged his obligations to the Life of Socinus, prefixed to his works by a Polish knight, *Przypcovius*. I have a copy of that Life in a very small 24mo. volume, printed *Eleutheropoli Typis Godfridi Philadelphi*, 1651. The travels of Lelius are thus expressed, (p. 6.)

1547. Proximo quadriennio Galliam, Britanniam, Belgium, Germaniam uni-

versam, ipsam quoque Poloniam emersus, apud Helvetios Tiguri sedem fixit.

From this passage it appears, that Lelius Socinus visited Britain, as well as the various countries mentioned in the Memoirs. It was during the reign of Edward VI. when Cranmer, Ridley, and Latimer, professed advocates for the free use of the Scriptures, were employing the royal child's authority to persecute unto death such as could not find in those Scriptures the same doctrine with themselves. The visit of Lelius Socinus to our country, at such a period, could not be very agreeable, nor, indeed, safe, had he discovered his opinions.

Your insertion of Hartley's Letters reminded me of an anecdote concerning him, which I heard some years ago, I believe, in conversation with Dr. Priestley, while he resided in this village. Dr. H. when preparing his great work, engaged several of his friends, one of whom was the late bishop Law, to communicate their observations on young persons, with a view to the confirmation of his theory. This correspondence, if recoverable, could hardly fail to be very interesting.

Yours,
R.

AUTHORS OF "FORMS OF DEVOTION."

To the Editor of the *Monthly Repository*.

SIR,

In your fourth vol. p. 551, there is an inquiry after the authors of a 12mo volume, intitled "Forms of Devotion for the Use of Families," printed 1758. I have a copy of it, in a blank leaf of which it is ascribed, as is said, on the authority of a living dis-

senting minister, well known in the biographical department of literature, to Dr. Leland, (author of the *View of Deistical Writers*.) Dr. Weld, Dr. Duchal, and Mr. Mears, who wrote a *Treatise on the Lord's Supper*.

I am, Sir,

Z.

MR. HAMPSON, ON THE DECLINE OF PRESBYTERIAN
CONGREGATIONS.

To the Editor of the Monthly Repository.

Derkinfield, March 20, 1810.

SIR,

Notwithstanding the subject of the decay of dissenting congregations has occupied many pages of the *Repository* already, I think it is by no means exhausted; and, without troubling you with remarks on any preceding paper devoted to this inquiry, I shall confine myself to such additional observations, as have hitherto remained unnoticed.

Sir Thomas Browne, developing the religion of his profession, gave the public his *Religio Medici*; and, in imitation of him, Dryden produced his *Religio Laici*. It yet remains for the world to be favoured with *Religio Reipublici*. What it is may, perhaps, be best ascertained by inquiring what it is not; and, as it has yet assumed no systematic arrangement, it is only by occasional incidents that we are furnished with any materials towards drawing its outline. That it is not favourable to congregational devotion, appears from the following declaration of a poet, whose eminent talents have been devoted to the cause.

"Let others seek the house of pray'r,
I to the woodlands will repair,
And find religion there."

That it is at enmity with old establishments, and counts lightly the authority of divine injunctions or divine prohibitions, the "Age of Reason" can abundantly sub-

stantiate. And, although other Christian denominations have been thinned of their members by this recent and prevailing delusion, yet the Unitarian ones have been particularly liable to it from the freer spirit of inquiry, and the readier opening that new discussions find among them.

The effect of this in some of the well-educated, but more particularly in the impressible and half-ripened understandings of our younger brethren, who, that is in a congregational connection, has not witnessed? who, that is interested in the religious improvement of his neighbour, has not to deplore?

Another cause of decay, but this is experienced only among the illiterate, is the disuse of denunciation, threatening and alarm. This our rough-mouthed orators used as a battering-ram formerly, in besieging the fortress of the heart. The language of momentary penitence then was, and now is, "I like to be told of my faults." This patience in being scolded, by that class is reckoned sincerity. The "mealy-mouthed preacher" is by them called a "dumb dog." What, then, are we to expect from those who now will venture to question the eternity of final punishment? whose prevailing theme is the goodness of the divine being, whose incitements to obedience are his love. This, however elevated and correct, hits not the

blunted susceptibilities of those who, to use a strong metaphor of their own, expect "hell-fire to be thrown at them by basket-fuls."

If the style of preaching now adopted be thus unlikely to strike with sufficient attention the ignorant part of an auditory, the sentiments not unfrequently disseminated among the dissenters have the effect of chilling the warmth of devotion, in elevated and tender minds. How freezing are metaphysical explanations on subjects of practical utility! What sufferer under public or private calamity, seeks the consolation of prayer, who has recently been told from the pulpit that prayer can only operate in the improvement of his own feelings and private habits of thought? Not in any possible degree on the mind or the purposes of the "high and lofty one," who has predisposed the succession of events by fixed and immutable laws. In vain has he used the endearing appellation of children, in vain has he designated himself the "father of

the fatherless, and the husband of the widow," if the relief of want, the support and protection, implied by those relations, be entirely cut off. Hopeless indifference, cold insensibility, or total neglect of public worship, are the necessary result.

If it was the exclusive and appropriate praise of Socrates, that he brought philosophy from heaven to dwell with men, it is no less so that of the religion of Christ, that it has unveiled the kindness of the Father, and manifested him as accessible to his offspring.

Should the investigation of this subject be continued, and more evidence of the decline of our congregations sought after, I have no doubt but the style of composition, and redundancy of general and unmarked expression in which our sermons and our prayers are composed, would furnish sufficient materials for prolonging the discussion. This, Mr. Editor, should you like to admit further communications, I must reserve for another paper.

W. HAMPSON.

"A RATIONAL DISSENTER OF THE OLD SCHOOL," IN
EXPLANATION.

To the Editor of the Monthly Repository.

SIR,

As it is nothing but an act of civility to give an answer when questions are asked, and it may be sometimes necessary for one's own justification or for the sake of others, to make a reply when there is little in the tone and language of the inquirer to entitle him to it, I crave your indulgence for a few words in answer to your

correspondent, an Unitarian, who seems angry at the title affixed to my short and hasty letter, and wants an explanation of it. I need not inform your correspondent, that there are some Christians who professedly set up faith in opposition to human reason; and possibly he may have heard that Bishop Beveridge went so far as to declare, that he believed the Tri-

nity not only *though*, but *because* he did not understand it. That being the case, I hope an Unitarian will not quarrel with me for styling myself a *rational* dissenter by way of distinction from those who argue like the above-mentioned worthy bishop. But your correspondent is anxious to know, as I call myself of the old school, what the *new* school is, who were its founders, and what are its opinions. I cannot, Sir, find room within the limits, to which, in compassion to you and your readers, I confine myself, to enter at large into these inquiries. But, I can point out a leading doctrine of the *new* sect in your correspondent's own letter, and one which, I conceive, lies very much at the root of the difference between us. "Truth of all kinds," says an Unitarian, "is important, but religious truth of infinitely the greatest importance. Error of every kind is fatal, but religious error the most fatal." Now, though this kind of language is very current and popular amongst a certain class, your correspondent must excuse me for demurring to the justice of these broad assertions, and of the practical consequences deducible from them. If an Unitarian had been content with asserting that all truth is better than error, and that some truths, particularly some religious truths, are highly important, every one would have agreed with him; but it was reserved for the new school to make the notable discovery contained in the passage I have quoted. When the Christian world was in a flame, on the grand question respecting the right time of keeping Easter; or when, at a subsequent period, life and death

were supposed to depend upon the decision, whether sprinkling or immersion was to be used in baptism; according to your correspondent, these bitter disputants could not be found much fault with, for they had to allege with him, "we must maintain our religious principles; religious truth is of infinite importance; error of every kind is fatal, but religious error is the most fatal." Meanwhile, the adversary of all religion stands by, saying to himself, with a sceptic of modern times,

"Often I view with much delight,
Divines their holy game-cocks fight."

I am very far from thinking that the questions which have arisen respecting the person of Christ, the efficacy of his death, human depravity, or the duration of future punishments, are as futile as those which I have mentioned; on the contrary, I consider them as of considerable, though not of equal importance. But the rational divines of the old school laid it down as a fundamental maxim, that the most important thing of all was to make their hearers real Christians in principle and practice, (and I hope it will not be a stretch of your correspondent's candour to admit that *this* men may become, and yet maintain widely different sentiments, on all disputable points, not excepting even those I have alluded to.) In the course of their public instructions, these judicious, eminent, and pious divines, of whom I speak, and whose declining numbers I may be allowed to lament, did not fail to recommend Christianity, and to promote its influence by such views of all its leading

doctrines as appeared to them most agreeable to scripture and reason. If they felt themselves obliged to differ on any of what they conceived to be important points, from the great majority of Christians, they supported their own opinions (from the pulpit if necessary, but generally from the press) in a manner which was not the less firm, for being modest and temperate. So far from being quite indifferent to right and wrong, truth and error, as your correspondent *rather uncharitably* supposes, it was *on account of the value which they set upon religious truth, properly so called*, that they sometimes felt it their duty to abstain from discussions, in which, if they had chosen it, they might have appeared to no little advantage as disputants. They did not conceive themselves justified in risking the entire subversion of Christian faith in any, for the sake of bringing them over exactly to their own creed in every point. Denyers of the Trinity, as many of them were, they never for a single moment imagined, that the *denial* of that doctrine was *religion*. Whilst your correspondent, on the other hand, pretty plainly intimates, that this negative kind of religion, zeal for the denial and refutation of certain doctrines, is that which entitles himself and his friends to rank with apostles, confessors, and martyrs; when, in truth, as far only as this denial goes, they have no merit to claim as men of religion, which Voltaire might not share with them. The rational dissenters of the *old* school were not less tenacious of *principles* than those of the *new*, but they took care that the principles which they were *very tenacious* about lay at the *root* of religion. The right of private judgment, the exercise of reason in the interpretation of Scripture, the evidences of divine revelation, and, above all, the practical influence of Christian truth upon the hearts and consciences of their hearers: these were their great points. Of this school, though differing on some minor topics, were Doddridge, Watts, Grove, Mason, Lowman, Chandler, Orton, Lardner, Benson, Farmer, Price, and a long list of worthies, whose names will I trust live, whose works will find admirers, and whose examples will excite imitation, long after the present heats, both *soi-disant* evangelical, and *soi-disant* Unitarian, have passed away.

Such, Sir, is my humble, and, with all due deference to your correspondent, my final defence, of the title subjoined to my last letter, which, let it be remembered, was simply in answer to a suggestion thrown out in a former number, that the kindling of more of a sectarian spirit was the most likely means of raising up our declining congregations. Allow me then, Sir, (without meaning to give offence to any, and certainly not to the respectable persons mentioned in the note of your correspondent's letter, several of whose merits I highly appreciate,) again to subscribe myself,

A RATIONAL DISSENTER
OF THE OLD SCHOOL.

MR. PARKES, ON THE REPLIES TO HIS PAPERS.

*To the Editor of the Monthly Repository.**Hackney Road, April 2, 1810.*

SIR,

So long ago as December 1808, I sent you some remarks on the natural Indestructibility of Matter, with the design of furnishing a new argument for the resurrection of man. This letter was printed in the *Monthly Repository*, for January 1809; and, though I have already had occasion to reply to one paper, (see the Supplement to the fourth volume,) two other letters appeared in your last number, on the same question: so that, unless I at once declare my intention of dropping the subject, there is no foreseeing to what length the discussion might lead me.

These gentlemen, indeed, have taken so wide a field, that it would be impossible to do them or the subject justice, but in a very extended dissertation; and as this would neither suit my own engagements, nor be agreeable to the readers of the *Monthly Repository*, who must by this time, I should imagine, be tired of a

subject, which, from its nature, must always be treated of hypothetically, I shall decline troubling you with any further reply. My letters, however, are before the public, and at that tribunal I leave them, without anxiety or apprehension; and, from the remarks of several persons to whose opinions I cannot but pay considerable deference, I do flatter myself, notwithstanding the objections urged by these gentlemen, that my view of the subject is calculated to satisfy the scruples of those philosophical unbelievers, who refuse their assent to the doctrine of the resurrection, under an idea of the impossibility of identity being preserved. And should it lead *but one* of that class to an impartial examination of the evidences of Christianity, who would otherwise have treated the subject with contempt, I shall consider that I have not written in vain.

I am, Sir,

Yours, &c.

S. PARKES.

ON A PASSAGE IN VIRGIL.

To the Editor of the Monthly Repository.

SIR,

I was struck the other day with a quotation used in the House of Commons, in the sense in which it is generally taken, not only by common readers, but by considerable scholars. The famous Cretan judge, who presides in one of the courts of the supposed lower regions, is represented to have exercised his judicial power in a

most preposterous manner, and Virgil is quoted as an authority, in this respect decisive. To punish first, and hear afterwards, is laid to the charge of the infernal court: but I am inclined to believe, that this is a misapprehension, and that the fact is clearly shown to be otherwise by Virgil himself. Æneas is represented by the poet to have been conducted

by the Sybil through the lower regions, and one of the objects of curiosity in these, as in other countries, is the courts of justice. Over one of them Rhadamanthus presides, and his office, and the fate of the culprits who are brought before him, are described in the following lines :

Gnosius hæc Rhadamanthus habet
durissima regna,
Castigatque auditque dolos; subigit-
que fateri,
Quæ quis apud superos, furto lætatus
inani,
Distulit in seram commissa piacula
mortem.
Continuo sontis ultrix adcincta fla-
gello
Tisiphone quatit insultans, torvosque
sinistrâ
Intentans anguis, vocat agmina sæva
sororum.

The process of the court described in the above words, seems to me to be simply this. The culprit is brought into court, and is questioned by the judge in no very pleasing terms, but in the manner best adapted to the hardened wretches brought before him. The consequence of these questions is, the discovery of trick after trick, till at last the miserable, self-convicted criminal is compelled to confess every base act of his life, and to throw himself on the mercy of the court. But the time of mercy is past. Tisiphone, the executioner, instantly appears, and, with her sister furies, drags the felon to his destined punishment.

The vulgarly received opinion, that in this court punishment came first, arose from the use of the word *castigat*, and it was not recollected that the poet might apply this verb to his judge in connection with *verbis* or *verberi-*

bus, and the judge would use in his court words or blows, as the occasion required. If the culprit answered to the questions put to him, and his villany was gradually unveiled, till in the anguish of his heart he confessed his guilt, the judge had nothing farther to do than to pass the sentence of the law, and Tisiphone conveyed him to the region set apart for his description of guilt. But many of the hardened villains, who were brought before this horrible court, were not so easily brought to confession. They stood mute in court, and were not to be tamed by the mere speeches of the judge. The torturer then, who was present, was called upon to do his duty, and, whether he did it in the presence of the judge, or conveyed him to a suitable apartment, the word *castigat* applies equally well to Rhadamanthus. Thus we say, and I repeat it with great grief, that an English governor put a Spanish young woman to the torture, not that he himself racked the sinews, disjoined the limbs, tore the flesh, or performed any other part of the inhuman office; it is sufficient for our language that he ordered it; and in the court below, of which we are speaking, Rhadamanthus did not inflict this chastisement himself, but left it to the proper officer of the court. We may be assured that the effect was always produced which the judge desired; for he never quits the criminal till every base action of his life is detected, and he has confessed his guilt.

The advocates for torture, if there are any in this country, will gain nothing by the precedent in the lower regions. No one, it is

to be recollected, came before Rhadamanthus but guilty persons; and the extent of their guilt in a long series of actions was to be laid open to the public, that the justice of the sentence might be evident to the whole world, as well as to the self-convicted offender. They were *durissima regna*; but in them the rules of justice were strictly observed. Whether the hell in the mythology of many Christians deserves that praise, I leave to the decision of your readers.

Give me leave, Sir, to avail myself of this opportunity to thank Mr. McIntyre for his very excellent observations on the terms used in Scripture, on the mission of our Saviour. A similar mode of criticism will satisfy the English reader, that even in our imperfect translations, we may, by due attention, preserve ourselves from the errors, in which the prejudices of past ages keep so many of our fellow-Christians enchained. At the same time, learning may be made to go hand in hand in these researches, and I would not reject

its aid in the minutest offices. As in the world of nature we are excited at times by very trifling objects, and the wing of an insect may employ the time of a philosopher; so, in the higher studies of our religion, occasionally questions of little moment may arise, and the gratification of not a vain curiosity may sometimes lead to thoughts of greater importance. I have been drawn into this observation, by taking notice of a circumstance, which had hitherto escaped my attention, namely, that the writer of the gospel, commonly attributed to John the apostle, never uses the plural word in Greek for the heaven or heavens, whilst the other evangelists use sometimes the singular and sometimes the plural word, with what I have been accustomed to think peculiar propriety. The explanation of this difference of style in the evangelists, would be very thankfully received by,

Sir,

Your very obedient servant,
PHILO.

ESTIMATE OF STRICTURES ON THE IMPROVED VERSION OF THE
NEW TESTAMENT.—LETTER II.

To the Editor of the Monthly Repository.

April 11, 1810.

SIR,

As your reviewer (vol. iv. 217.) hesitates not to say, that the I. V. is "by far the most faithful and intelligible version of the Christian Scriptures in, at least, the English language," the editors must be satisfied, that his strictures upon it are made in the spirit of cordial friendship: to none of them do I object that they are apparently or really minute; for the

least weighty observation relating to the text or the translation of the Bible, acquires an interest from the supreme importance of this volume.

The I. V. is the subject of a critique of a very different order in the Gentleman's Magazine for December, 1809. *Tractent fabricia fabri*. Mr. Urban, skilful and diligent as he may be in typography and antiquities, is slenderly acquainted with biblical and

theological learning: he is fonder of appealing to creeds and articles, than of investigating the sense of Scripture; and he substitutes calumnious insinuations or railing accusations for dispassionate argument. As though he had never read the title-page of the I. V. and the introduction to it, he charges the editors with an unjustifiable use of the name and labours of Archbishop Newcome, with a deliberate and systematic endeavour to mislead the public, and with suffering the ardour of political feeling to mingle itself with the warmth of religious zeal. From these unsupported assertions, he proceeds to the question, so frequently canvassed, of the authenticity of the narratives in the gospels of Matthew and Luke, of the miraculous birth of Jesus. This fact, he says, is not only related by these authors, but is alluded to by other sacred writers; in proof of which remark he cites, in the margin, Gal. iv. 4. On this solitary passage he takes his stand: he appeals to no other; and even this, when it is compared with the parallel texts adduced by the editors, will be found to fail him.

He is pleased to affirm of the I. V. that "its misrepresentations of construction are so palpable, that every school-boy learning the Greek language will detect them." To be sure, Sir, nothing is easier than to make confident and sweeping declarations:—nothing, in some circumstances, more convenient to a critic. Aware of this advantage, Mr. U. has not neglected to avail himself of his experience. For if

the misrepresentations of construction in the work before us are so extremely *palpable*, would it have been a difficult matter to have gleaned a few of these notorious blunders? He has collected none. Instead of fairly weighing the merits of the translation, as a translation, he has satisfied himself, first, with stating arguments, which, whether good or bad, have been stated again and again, in behalf of the miraculous conception; and, then, with complaining of what all the world knows, that the tenets of the church of England are not the tenets of the editors!

In this character of reviewer, Mr. U. is exceedingly familiar with the terms *Socinianism* and *Socinian*. For my own part, I am ignorant of the existence of a single *Socinian* through the united kingdom; and Mr. U. himself would have doubts upon this head, were he as intimately conversant with the state of theological opinion, as I take him to be with the history of his native country. Let him, and writers like him, follow the advice which has been given them by Archdeacon Blackburne: let them be "cautious upon whom they cast these imputations," whom they brand with "the invidious names of Arian and Socinian:" let them renounce these practices, "so common among the small-craft of controversial writers:" let each of them put this question to his own consideration, "When the Papists call you, who are a Protestant, a heretic, do they prove their point?"

It requires, Sir, much more ingenuity than Mr. U. possesses,

to show, that the editors have either directly or indirectly, endeavoured to undermine the permanent obligation of baptism, or to invalidate the importance of the Lord's supper. But, with respect to all their renderings and notes, they are willing to await the decision of competent and impartial judges. Humbly conscious of the purity of their intentions, and relying upon the soundness of their principles of translation and interpretation, they smile when they are accused of exhibiting gross and fallacious misrepresentations, and of attempting to lower the divine nature and detract from the attributes of the Redeemer. It is not by this sort of criticism that they can be confuted and silenced: they look upon it as an undesigned honour to the result of their labours; and they can neither be surprised nor concerned at meeting with abuse from men, who style the Treatise of "the learned Farmer" on Demoniacs, an ingenious indeed, but "sophistical" work.

The Quarterly Reviewer has animadverted on the I. V. in the style and spirit of Sylvanus Urban. *Cantare pares!* It is sufficient for me to have attended to the latter. The other of these critics has been noticed by *one of the editors*, who wields his controversial weapons with too much skill and prowess to stand in need of a supporter.

In the Eclectic Review for Jan. 1809, the third and fourth articles are placed together. These are, 'the N. T. in an I. V. &c.' and 'a N. T. according to Luke, Paul, &c. published in conformity to the plan of the late Rev.

Edward Evanson, A. M.' And the critic assumes, without shewing, or being able to shew, that these works "are closely allied by their avowed design, and by many features of their execution and character." Yet, after bestowing a great number of pages on the former publication, he confesses that he "had nearly forgotten" the notice, which he had promised to take of the New Covenant upon Mr. Evanson's plan, for which he reserves one meagre paragraph. In truth, he does not, as he professed and promised, discuss the merits of it at all. Sir, it is easy to see, and impossible not to condemn, his motive, in this consolidation of two volumes, which have scarcely any other property in common, than that both are to be found in the *index expurgatorius* of the eclectic reviewers. Such are the artifices of party criticism!

Ecclesiastical history brings us acquainted with three sets of philosophers, calling themselves *eclectic*. "The electics," of the first century, says Mosheim, "held Plato in the highest esteem, though they made no scruple to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of the other philosophers." In the second century, Ammonius Saccas was at the head of some *eclectics*: "he maintained that the great principles of all philosophical and religious truth, were to be found equally in all sects, &c." And the same admirable historian thus describes a philosophical sect termed *eclectics*, in the seventeenth century: "There was another sort of men, whom mediocrity of genius, or an indolent

turn of mind, indisposed for investigating truth by the exertion of their own talents and powers, &c."*

Such, Mr. Editor, were former classes of Eclectics, since the Christian æra. From the motto to the review before me, I learn that those of the beginning of the present century, disclaim all of the above schools: they have borrowed the title from Cicero, who, according to Watts, was of the Eclectic sect. and "chose out of each of the various opinions of philosophers in his age, such positions as, in his judgment, came nearest to the truth." Did not this sentence "glitter in their van," I confess that I should have supposed them to have taken the name, as indicative of a distinction, which, perhaps, more than any other, characterises their undertaking, I mean their *selection* of the productions of one set of religious professors, for the purpose of bestowing on them almost uniform commendation, and of those of a different set, for the purpose of censuring them, *if possible, to proscription*. I speak with the more freedom on this topic, because personally I have no matter of complaint against them. Their work I have occasionally, and not unfrequently read: and in no publication of the kind, except the Antijacobin Review, have I met with so many examples of unworthy criticism. Amidst all our differences, why must we forget what we owe to ourselves, as those who aim, or ought to aim, at being gentlemen, scholars, and the votaries and advocates of Christianity? Even

in the fiercest warfare some weapons are forbidden: the arrows which we use must not be poisoned arrows. And criticism is, in truth, debased, when it can deal in unkind allusions to the individual, or domestic or professional situation of authors who, on some ground or other, are obnoxious to the critic.

The writer of the article to which I confine my strictures, tells us, that "the party which, with exemplary modesty and logical justice, assumes the title of 'rational' and 'Unitarian,' has, within a short period, put on appearances of zeal remarkably the reverse of that comparative torpor for which it was formerly distinguished," and that the I. V. is "one of the symptoms of this change of character." For myself, Sir, as, on the one hand, I have no desire to be an irrational Christian, neither do I wish, on the other, to claim, exclusively, the title of *rational*, which yet is, at the least, as humble as the self-conferred epithets, *evangelical* and *orthodox*. And if this reviewer declines not to profess himself a Trinitarian, why may it not be allowed me to call myself an Unitarian? Whether the zeal of the Unitarians be of recent date or not, I shall particularly rejoice in it, while it is directed to the diffusion of the Christian Scriptures in a genuine text and a correct translation. In this path they will, I trust, "bear right onward;" though by some they are reprehended for too much zeal, by others for too much torpor.

Give me leave next to lay to-

* E. H. vol. i. 37, 171. v. 85.

fore you a specimen of the reviewer's 'exemplary modesty.' "The friends," says he, "of that religious system which we regard as founded in the perfect attributes and government of God, and as delivered by his inspired messengers, have been too inattentive to some of the means of educating and confirming its doctrines. Occupied, certainly to much better purpose, in bearing the fruits of faith, the works of evangelical benevolence and practical holiness, they have not sufficiently adverted to the necessity of *critical philology*, an object of great, though of subordinate importance. Of this neglect, however, a very different class of men, addicted to study or speculation, and adversaries of sentiments which we deem scripturally pure, have carefully availed themselves; and have employed *their more abundant leisure* in acquiring, and partially applying, the great resources of scriptural criticism."

I might ask this advocate of 'critical philology,' with what propriety men can be said to *bear the works* of evangelical benevolence, &c.? But, waving any criticism on his style, which is not always reducible to rule or consonant with correct taste, and deserring to inquire whether Unitarians are partial or not in their application of the principles of Scriptural criticism, I shall simply present him with two quotations: the one intended to vindicate those whom he censures for being *addicted* to biblical studies; the other, to rebuke him for his boastful representation of his own

party, as pre-eminently *bearing the works* of evangelical benevolence and practical holiness.

Let him hear Archdeacon Blackburne,* who was no Unitarian, no Socinian, but, as is alleged, a moderate Calvinist, and, as is known, a consistent Protestant and exemplary minister.

"I have always," observes that acute writer, "considered the duty of Protestant teachers to consist chiefly in endeavouring to raise and revive the spirit of studying the Scriptures, in our respective flocks."

To the critic's pharisaic eulogium on what he assumes to be the superior holiness and superior activity of the men among whom he ranks himself, I apply, with a slight variation, Jortin's language, in a letter to a lady that desired his opinion of a book, written by one whose name she had concealed. In answer to a certain declaration, and intimation of the anonymous author, which showed, among other things, that he had no *exemplary modesty*, her correspondent concludes as follows:†

"Whilst your righteous friend thus blesseth himself, I bless myself too—but for other reasons. I am really much at a loss what to admire most in this remark of his; whether the acuteness, or the modesty, or the candour, or the good nature, or the Christian charity, with which it equally abounds."

Here, Sir, for the present, I take my leave of yourself and your readers, and remain,

Yours, &c.

N.

* Works, vol. iv. 100.

† Tracts, vol. ii. 36.

LUKE'S ACCOUNT OF MALTA VERIFIED.

To the Editor of the Monthly Repository.

Sidmouth, Feb. 27, 1810.

SIR,

Any fact which tends to corroborate the truth of the New Testament history, or to settle any dispute which may have arisen respecting any part of its narrative, must be acceptable to the believer in Christianity. Under this impression, I request your insertion of the following account, which I lately had from a worthy friend of mine, Capt. John Yule, of the royal navy.

Captain, then lieutenant, Yule, was on board the *Alexander*, a seventy-four gun-ship, while the English were blockading Malta, in the autumn of 1797, under the command of Capt. Alexander Ball, who lately died, governor of that place. During the blockade, the conversation, one day, turned upon the dispute which has been started by some learned men, whether this island, or Melita, now called Melada, in the

Adriatic gulph, were the place where St. Paul was shipwrecked. To decide the question, it was proposed, closely to examine St. Luke's account, and then try, particularly by sounding the water, whether it was corroborated by the present state of the land. The experiment completely answered: a bottom was found, exactly as it is stated Acts xxvii. 28. at twenty and at fifteen fathoms; at the latter depth, a good anchorage presented itself. I apprehend this circumstance determines the question, and secures to the Maltese, what they are not a little proud of, the honour of living upon the spot, where the illustrious Paul of Tarsus, that eminent propagator of the Christian faith, was once shipwrecked.

I am, Sir, a sincere well-wisher to, and a hearty approver of, your excellent work,

EDMUND BUTCHER.

A SACRAMENTAL ADDRESS.

To the Editor of the Monthly Repository.

Newcastle, Jan. 10, 1810.

SIR,

It gave me much satisfaction to observe your worthy and very intelligent correspondent, resident at Ealand, who subscribes himself an Unitarian Christian, in p. 613 of your last volume, professing, "that he sees no reason why a serious Christian, confined to his house by sickness or infirmity, should not join with some Christian friends, in partaking of the Lord's Supper at home." "Few dissenters," he observes, "have

ever made a practice of this;" but as I have not been one of those who have scrupled to do any thing which I thought to be right, merely because it has not been customary, I have never refused, when the circumstances have been such as your correspondent has pre-supposed, to comply with the request of sick persons to join in this ordinance, it being previously explicitly understood on all sides, that it is not desired by way of making atonement or compensation, or

under any idea of its operating as a *viaticum*, but simply as a seasonable mode of expressing the sick person's thanks to Almighty God, for having enjoyed the privileges of the gospel, and his or her humble confidence in its promises and hopes. I have often before thought, Mr. Editor, of troubling you with a copy of the few prefatory observations which I have been in the habit of addressing to my sick friends on such occasions, with a view to obtain, from some of your correspondents, their sentiments upon the general propriety of the practice. The remarks of your Ealand correspondent have again brought the subject to my mind, and have led me to request a place in your useful Miscellany, for the following thoughts.

I am, &c.

V. F.

Introductory Address on the Administration of the Lord's Supper to a Sick Person.

Christian Friends,

The consolations and prospects of the gospel are peculiarly suited to the circumstances of the sick. When the soul begins to have a sort of sensible experience, on how slight foundation it holds whatever depends on the present world, it naturally becomes anxious to resort to the only sure foundation on which it can build its hopes of a better. Mankind, in the prospect of so important a change, have in all ages been solicitous to obtain information on this important point. But Nature alone gives little satisfaction: at the most, it offers a few encouraging presumptions and resemblances, which may lead the mind to hope that the Creator and Governor of the world will not desert his creatures in the hour of their greatest need. What nature, however, has left in comparative darkness, is brought to light by the gospel. Here we see Jesus, the most excellent and best beloved of the great family of God, sent upon the gracious errand of publishing salvation to a guilty and a doubting world; of assuring mankind, (what from nature

they had not dared to expect,) that God, their gracious Father and Friend, was ready to pardon their sins upon repentance, to accept their sincere, though imperfect obedience, and to reward their patient continuance in well-doing with glory, honour and immortality. The truth of this mission of merciful favour the blessed Jesus completely established, by the excellence of his doctrines, the purity of his life, the number of his miracles, the constancy of his death, and, particularly, by the glory of his resurrection; by which he became a pattern of the resurrection of his followers from the dead, and a pledge of the certain accomplishment of his promises to his faithful and obedient servants.

These great truths are of infinite importance to man, in every stage of his existence: in prosperity and adversity, in health and in sickness, in life and in death, this glorious prospect is enough to supply him with animating motives, to a virtuous activity, a patient acquiescence, or a supporting hope, according to the variety of circumstances and events.

But of more especial value is Christianity to the sick. When we begin to experience the loss of creature-comforts, and the vanity of earthly supports, the comforts and supports to be derived from the contemplation of the love of God in Christ Jesus, and all the modes of having recourse to these comforts, and of expressing our satisfaction in the contemplation of this love, are then peculiarly seasonable.

Of these the communion of the Lord's supper, that last legacy of our beloved Master, bequeathed to his disciples under circumstances of peculiar interest, in the near prospect of his sufferings and death, and with a spirit full of affectionate tenderness, not only for those friends whom he was then shortly to leave, but "for all those who should afterwards believe on him through their word," that is, for all Christians in all succeeding ages,—appears to claim our particular attention, as applicable, more than any other, to the case of those, whose circumstances resemble his in so many respects.

It has not, indeed, been customary, among all Christians, to have recourse to this ordinance in the case of sick persons; because in some churches it has, in such cases, been very much abused. But the abuse of any thing is

no argument against its reasonable use ; especially if care be taken to guard against the abuse.

When the Romish clergy had succeeded in persuading the people, that they had the power of giving or withholding the pardon of men's sins, they made this holy ordinance the medium of atonement and compensation, or, in other words, of wiping away the account of sins committed in past life, and of serving as a passport to another world.* Assuredly it can have no such effect ; neither this, nor any other ceremonial observance, can operate like a charm upon a sinful mind, which can only be rendered a proper subject of the divine forgiveness by a change of dispositions, and, as far as human witnesses are capable of judging, by such a course of correspondent actions, as may properly be denominated habits.

Yet, though external observances are useless and even pernicious, whenever they are resorted to as *substitutes* for virtue and true religion, yet are they by no means without their use as *expressions* of them. And it is, I trust, with such a view as this of the ordinance of the Lord's Supper, that you, my Christian friend, have requested us to join with you in this solemn act of religious gratitude, resignation and hope. The first idea, indeed, connected with this service is the idea of thanksgiving. Our blessed Lord, when he instituted it, though in the immediate prospect of a painful and ignominious death, yet, when he had taken the bread into his hands, we read, "gave thanks," before he brake it, and distributed it to his disciples. From this circumstance, it has come to be called, with great propriety, the eucharist, or thanksgiving-service. In like manner you, my good friend, even in your present state of sickness, have, I doubt not, deeply impressed upon your mind, the sentiment of devout thankfulness, for the many mercies of your past life ; but more especially for the opportunities which you have enjoyed of becoming acquainted with the comforts and supports of religion, particularly of the gospel of Jesus Christ : the precepts of which have been a most important and useful directory of your conduct during the years of

activity and health, as its promises are now the great source of your consolation and support in the hour of affliction.

But especially would I lead you, my Christian friend, to consider how naturally this rite, peculiar to Christianity, and instituted for the remembrance of its author, directs the thoughts to a particular remembrance of that part of his character in which he exhibited to the world an example of the patient suffering of affliction. It will lead us to observe the particular earnestness with which, immediately after its institution, he flies to God during the dreadful hour of his agony, in which, according to the opinion of some,† he was visited with a severe and dangerous sickness. "O my Father !" says he, "all things are possible with thee,"—and will lead us, under similar trials, to strive to keep always in remembrance, to lay claim to, and plead, our relation to God as our Father. This will tend both to reconcile us to our affliction, by convincing us that it is the appointment of a Father, who intends us well even in our severest trials. It will lead us to imitate the perfect submission and resignation of our blessed Lord:—"Nevertheless," says he, "not my will, but thine be done." It is, indeed, most fit that we should imitate him in this respect: our Almighty Father, whose wisdom is unerring, knows infinitely better than we what is fit and proper to be done, and what is the proper season for doing it ; and his goodness, which is unchangeable and everlasting, will dispose him to do nothing for any of us but what is absolutely for the best.

But, further, it must afford us great consolation under our severest afflictions to recollect, that he whom God hath appointed the great High Priest of our present profession, and our Final Judge, is not one who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are ; he shared in the infirmities and sorrows we endure ; he knows, therefore, how to pity and allow for our distress. He is not unacquainted with the sensations of a heart agitated with fear, distress and anxiety ; and he will not break the bruised reed, nor quench the smoking

* Hence, in that church it has obtained the name of *eucharist*.

† See the Monthly Repository, vol. ii. p. 427.

flax: on the contrary, he will heal the broken in heart, and bind up all their wounds.

With these views of the subject, my Christian friends, so far from having any objection or scruple, I have great pleasure in complying with your request, of joining in this commemorative service, in this more private way. We read that the apostles went breaking bread from house to house; and our blessed Lord, the object of our grateful

remembrance, hath expressly declared, that wherever two or three are gathered together in his name, there he will be in the midst of them; that is, that the services of his faithful followers will always be accepted by that benevolent and gracious Being, who is his Father and our Father, who is his God and our God, however small their number, or private their condition, as if he himself were a party in their worship.

THE QUESTION OF A LITURGY DISCUSSED.—LETTER II.

To the Editor of the Monthly Repository.

Norwich, April 9, 1810.

SIR,

Having in my last Letter examined the authority on which the use of a liturgy is founded, and endeavoured to trace its birth and parentage, I shall now proceed to examine how far the attempt to supersede the practice of free prayer by the use of a printed form has succeeded. Here let it be understood, that I am not addressing those who have separated from the established church, because they cannot conscientiously join in its form of prayer. I shall not now attempt to examine whether *their* preference for a liturgy be well or ill founded. They may wish to retain the present form of church government with a mere alteration of the liturgy; they may not object, as I should, to *any* establishment, whether Trinitarian, or Unitarian, or to any assumption of power in matters of religion, whether it be vested in the hands of popes or kings, cardinals or bishops, conclaves or convocations, councils or synods. I speak as a dissenter to dissenters. The question before us is, how far the introduction of a liturgy into dissenting congregations has

contributed to improve the spirit of true piety in the hearts of those who have used it; how far it has increased in such societies a love for, and an attention to the devotional part of the service. Can any instance be adduced, which will distinctly and clearly show this to have been the case, where a society, before languid, cold, and inattentive to public and private prayer, has been awakened and aroused to its importance by the use of a liturgy? Such a proof it is incumbent on the advocates for a liturgy to bring; since, if a spirit of zeal and fervent piety, a sincere and constant love of prayer, had dwelt in the hearts both of preachers and hearers previous to the use of a form, such an auxiliary would have been useless and superfluous. But such an instance as this, I believe, will be sought for in vain.

About half a century ago, an attempt was made to introduce a liturgy among the dissenting congregations in Lancashire; and some few of your readers may remember the animosity, the disgust, the divisions, and jealousies, which this ill judged attempt was the means of creating. It has

since been tried among various congregations in different parts of the kingdom, but in no one instance, that I have heard of, without creating division and discord; and, in several places, those who were active in procuring the use of a form, would now be glad to be fairly rid of it. Every chance of success has been given to this experiment. It has been tried both in large and small congregations. In some places one form only has been adopted, in some two, in others several different ones have been used. Sometimes, in order to reconcile a congregation to its introduction, it has been used only one part of the day; and, in short, every expedient has been tried to render a liturgy palatable. If, then, it has been found that its use has been generally, if not constantly attended by division and jealousy, and that it has uniformly failed to

create a fervent and habitual spirit of prayer either in congregations or ministers, why, in the name of common sense, must these liturgy lovers persist in recommending and urging the adoption of it?

No individual can pretend to know the exact effect, which has attended the use of a form of prayer in every congregation where it has been tried. I can, therefore, judge only from such instances as have come under my own knowledge. These have uniformly justified me in forming the opinion which I have given, and which I certainly must retain, until the advantages and benefits which have originated and resulted from the use of a liturgy, shall be distinctly pointed out to me.

I am, Sir,
Your sincere well-wisher,
AN UNITARIAN CHRISTIAN.

BIBLICAL CRITICISM.

THE LATE REV. N. CAPPE, ON SOME SCRIPTURAL PHRASES.

To the Editor of the Monthly Repository.

SIR,

Agreeably to my promise, I have selected, as well as I am able, from the papers of my late husband, formerly transcribed by me, the following interpretation of a mode of scripture phraseology, which I believe is founded in truth, and which perfectly harmonizes with, and tends to corroborate and confirm, that already suggested in your Magazine

for Jan. p. 9. by your ingenious correspondent Mr. M'Intyre.

CATH. CAPPE.

On the phrases "coming into the world," "coming down from heaven," &c. from the papers of the late Rev. Newcome Cappe.

St. Paul says to his disciple Timothy, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

"*I came down from heaven,*" says Christ himself, "not to do my own will, but the will of him *that sent me.*"—"I seek not my own will, but the will of the Father *who hath sent me.*"—"I must work the works of him *that sent me* while it is day."—"My meat is to do the will of him *that sent me*, and to finish his work."

Some light will, perhaps, be thrown upon the phrases, by considering them in connection with the avowed end and object of Christ's coming into the world, as stated by the apostle, namely, to save sinners; for even if we were to conceive of them as generally referring to the *birth* of Christ, yet still in this instance we must refer the meaning of the apostle's words to the commencement of his public ministry. For, it was not by his entrance into life, it was not by any thing that passed before his baptism, that the salvation of sinners was promoted by him. All this period is passed over by the evangelists, if not in perfect silence, yet with very little notice, as being, perhaps, unknown to themselves, or, however, as of no consequence to be known to others. Nor are the transactions of it ever once mentioned, or so much as referred to by our Lord himself, in any thing that remains to us of his conversations or discourses: neither we, nor the men of that generation, had any interest in them. He was to be the Saviour of mankind, but he appeared not in that character, until he entered on his prophetic office, after John the Baptist had finished his ministry, and was cast into prison. It was then, when his public ministry commenced, that Christ assumed the peculiar character of the Saviour of sinners, which was its great end and object, an argument in this instance, surely, that when the apostle said, "*he came into the world* to save sinners," he looked no further back than to this period. To save sinners, was, indeed, the great business of his public life, that by which he was pre-eminently distinguished while he was on earth; but the object of his birth was more extensive. He was born indeed to do this, because it was a service to which he was appointed, but he was also born to enjoy the happiness which was annexed to these services as their reward. He himself distinguishes upon this subject. Pilate, in the course of his examination, says to him, "Then thou art a king," Jesus replies, "Thou sayest right, for a king I am, to this I was born, I was born to be a king."—"It was the intention of my father, when he gave me birth, that I should obtain a kingdom."—"And for this cause *came I into the world*"—for what? to bear witness to the truth. "For this cause I quitted the obscurity in which till lately I have lived, that I might publish those important truths which I have received from God, and this among the rest that I am born unto a kingdom." In this passage, whatever sense be given to it, it must be acknowledged that our Lord himself distinguishes between his birth and his coming into the world. He cannot be supposed to say, for this cause I was born, and for this cause also I was born, that I might bear witness to the truth; and if the interpretation here given be right, he distinguishes not only between

the meaning of these phrases, but also between the ends and objects of these different events. This interpretation, I believe, will recommend itself to any one who considers the connection between these words of our Lord, and the discourse that had passed before, concerning his kingdom.

In general it is to be observed, that "*to come into the world,*" "*to come forth from the Father,*" and sometimes simply, "*to come,*" do not ordinarily, if ever, in the language of the N. T. signify *to be born*, but publicly to assume the character of a divine teacher. And in correspondence with this observation, it will be found that, *to be sent into the world, to be sent from God*, and sometimes simply *to be sent*, signify to be invested by God with this character, and amply qualified to support it.

I would mention the following instances to justify and illustrate these observations. "Light," says Christ, "is come into the world," i. e. 'the Son of God, the light of the world, has made his public appearance in it;' "and men have loved darkness rather than light, because their deeds were evil." Speaking of the reception which his ministry had met with, or would meet with among men, "For judgment," says Christ, "*I am come into this world*, that they who see not, might see,"—that their ignorance might be instructed; "and that they who see, might be made blind;" i. e. 'that the ignorance, folly, and perverseness, of those who pretend to a perfect know-

ledge of divine things, and on that account are held in the highest reverence, might be made manifest.' Can there be any doubt that our Lord is here speaking, not of his birth, but of his public ministry?

Nicodemus declares Jesus to be a teacher *come from God*, because no man could do the miracles which he did, unless God were with him. Did Nicodemus here speak of his entrance into life, or of the warrant and authority with which he assumed the office of a prophet among men? evidently of the latter.

"I proceeded forth," says Christ, "and came from God," when and how? when he came to take upon himself his public character, for he adds, "I came not of myself, for he sent me."—"I had still continued in my retreat at Nazareth, if the impulse of my Father had not sent me hither."—"The son of man came not to be ministered unto, but to minister." These words cannot, either with propriety or with truth, be referred to his entrance into life, for he did come then to be ministered unto. It is not of any deed of providence that he is here speaking; he is proposing his own humility as an example to his disciples, and appeals to the knowledge they had of his conduct among them. Even from his first entrance on the ministry, they knew that he had called them and joined them to himself, not like the princes of the Gentiles to exercise dominion and authority over them; he did not make disciples for his own

* "Came from God." See an examination of this and similar phrases, Crit. Diss. vol. i. p. 22—37.

sake, but for theirs; he came not out into the world to be served by them, but to serve them: and was about to carry his services so far, as hereafter to lay down his life in their behalf. The people cry out, "Do the rulers know indeed that this is the very Christ? howbeit, we know this man whence he is, when Christ *cometh*, no man knoweth whence he is." There was a tradition among the Jews, vain indeed and groundless, yet, as it seems, very prevalent, that their Messiah should for a considerable time lie concealed in the world, and that when he made his public appearance among them, it should be suddenly and unexpectedly, and no man should be able to say whence he came. They knew that Jesus came among them out of Galilee, and it was this circumstance which created their suspicion, that, notwithstanding the miracles they saw him work, he was not their Messiah. They did not speak of his birth, for that they knew and owned was to be in Bethlehem; it was of his appearance in the public character in which the Father had sent him, viz. into the world, among mankind, publicly to preach as his, a doctrine which he (Jesus) had received from him. The miracles that Jesus wrought testified nothing relating to his birth or entrance into life; what they testified was this, that he had received the doctrine which he preached from God, and was divinely authorised to publish it to the world.

Jesus speaking of himself, says, "He whom the Father hath sanctified and sent into the world." He was first sanctified, anointed with the holy spirit and with

power; thus set apart, consecrated to his office, and qualified to discharge it, and then sent into the world to enter on the execution of it. He came into the world *after* his baptism, at which the holy spirit descended upon him, and not *before*.

"He whom God hath sent," says the Baptist, "speaketh the words of God, for God hath not given the spirit by measure unto him."—"He who hath been sent to speak to you, to teach you the doctrines into which you saw him baptised, speaketh nothing but the words of God: his doctrine is not his own, but his who sent him out to preach it."—"The works that I do," says our Lord, "bear witness of me that the Father hath sent me." But these miracles, as it has been already observed, testified nothing concerning his birth or entrance into life.

The apostle Paul, speaking to the Galatians, says, that "when the fulness of time was come, it pleased God to send forth his Son made of a woman, made under the law, to redeem them that were under the law." The apostle does not speak of Christ's being born into the world, but of his being sent out among mankind, and particularly among the Jews, to minister unto them. By his doctrine, to raise their minds above those childish elements of religion in which they trusted; to initiate them into a better dispensation; to declare to them the abolition of that under which they had lived; and thus to deliver them from the bondage of the law. The Son of God, according to the apostle's words, already born, and born under the Jewish dispensation, was sent forth for these

purposes among the Jews. Once more,

Our Lord Jesus, addressing himself to God, and speaking of his disciples, says, "As thou hast sent me into the world, even so have I also sent them into the world." What is it that he here says of his disciples? how was it that he sent them into the world? After they had been fully instructed in things pertaining to the kingdom of God, he sent them out into all nations to preach to others the doctrine he had delivered to them: when he says of himself, therefore, that God sent him into the world, since he was sent by the Father, as they were sent by him, he speaks of

the authority with which he was invested, of the command that had been given him to publish to the world the doctrine which he had himself received from them.

According, then, to the conceptions of our Lord himself, of the evangelists who write the history of his life, of the Baptist who announces his approaching advent, of the Jewish people, and of the apostle Paul, it appears, that, *to come into the world*, and many other such expressions, which are applied in Scripture to the Son of God, do not signify his birth into the world, or his entrance into life, but his manifestation to the world, or his entrance on his public ministry.

ON THE PRESENT PARTICIPLE IN THE GREEK.

To the Editor of the Monthly Repository.

Feb. 2, 1810.

SIR,

Perhaps the following article may not be unsuitable to a Repository of general literature; and, as it has so intimate a relation to the N. T. may range under the title of Biblical Criticism.

Its design is, "to show that the present participle of the Greek language, without the article, when joined to a verb, and agreeing with the subject of that verb, ever refers to a time simultaneous with the time signified by the verb;" and "to apply the rule to the elucidation of some passages in the N. T." I think that this grammatical axiom is undoubted, and opposed by few if any objections.

It may be said, that two states or two actions cannot be strictly and metaphysically synchronous. But I conceive, that this argument has but little weight, because

language was not formed on metaphysical principles. Practical exactness, if I may so express it, was all that could be designed by nations in their infancy, when language was established; all that could be designed by the mass of men who, to this day, know but little of metaphysics. Besides, the objection is not even plausible when urged against the simultaneity of two *states*. It can be urged against that of two *actions* only. But I contend, that the time of the present participle, without the article, is the same, as far as that is possible in the nature of things, with the time of the verb with whose nominative case it agrees, whether that be past, present, or to come. No perceptible, no practical, anachronism takes place.

To spare you the trouble of reading a host of quotations in

support of this rule, I will observe, that several of my friends, as well as myself, have read a good deal of Greek with a keen recollection of it, without being able to detect one undoubted exception. And I beg leave to recommend it to your readers, to send you any exceptions which *they* may discover, that an important canon of criticism may be either established or refuted once for all. And the advocates of the pre-existence of Christ will, by the result, be obliged, if the rule be confirmed, to give up a favourite text, or will be gratified with a degree of presumption in favour of their interpretation, if the maxim be confuted. I say *presumption*; for other principles of fair criticism will still obstruct any greater certainty.

I will candidly state two objections to this axiom, besides the general metaphysical one above disposed of.

First, when the verb denotes cessation from action, the participle present, agreeing with its nominative case, refers, necessarily, to a previous time. Some such objection may be founded, perhaps, on verbs that signify the continuance of an action, of which the time is not, of course, a precise and specific one. Of the first, the following is an instance, furnished by an ingenious young friend, who has a decided taste for Greek literature. Hom. Iliad ω, 475, 476.

Νισον δ' ἀτελεγγεν εἰδῶδης
Ἔσθων καὶ πίνων.

Here the grammarians assert, that the participle is put for the infinitive mood. I conceive that the Greeks, not attending to meta-

physical exactness, did not stop to change a common mode of expression, merely because ceasing to act must be, in strictness, subsequent to the action. They were content, if no interval or portion of time came between. Perhaps, to illustrate time by extension, the cessation (which occupies no time) of an action, and the action itself may, with as much truth, be said to be simultaneous, as that a line, which has no breadth or thickness is the termination of a plane and identical with it.

And here I must beg leave to observe, that the grammarians seem to have had a distant glimpse of the axiom which I am maintaining, or they would not have given the observation, *verba desistendi*, &c. And I will beg leave also to observe, that this axiom is, in reality, laid down now for the first time, after all the researches of the learned for so many ages. It will be found, I trust, equally true and original.

The second objection arises from some passages which may seem to contradict the rule. I do not think that one,* furnished by another equally ingenious and literary young friend, does militate against my rule, as I think that the time of the participle, and the time of the verb connected with it, are fairly synchronous, or they are divided by the express words, μακρῷ χρόνῳ, only. Polyæn. Stratag. Δαρειος πολιορκῶν βαβυλῶνα χρόνῳ μακρῷ, τὴν πόλιν ελεῖν οὐχ οἶος τε ἦν.

But a passage in the N. T. respecting the blind man who received his sight, deserves more consideration. John ix. 25. τυφλος ὢν ἀρτι εἶπε. If the force of this passage could not be re-

On the Present Participle in the Greek.

moved, it is not surely sufficient to overturn a well-established rule. But a little reflection will show, that it does not, in reality, contradict my position.

The blind man appears to speak the language of a very natural enthusiasm. *The blind man sees!* He scarcely felt himself as not still blind. The disease and the cure were so intimately blended together, in his imagination, that he uses of both states, though necessarily not synchronous, a form of expression which usually denotes two simultaneous states, because they were naturally undistinguished in his enraptured mind. And the historian faithfully gives the expressive words of the speaker, so naturally uttered, though they may be somewhat incongruous, and not unlike an Irishism.

Without wishing to revive the controversy respecting the pre-existence of Christ, which you closed with the last year, I must beg leave to observe, that my axiom settles effectually, if it be well founded, the meaning of 2 Cor. viii. 9. "Who being rich, became poor," ἐπιτωχεύσας πλουσίους αὐτ., and completely demolishes the inference of Christ's pre-existence drawn from it. However we may understand the riches and poverty of Christ, and I am not quite satisfied with the interpretations which I have seen, the two states must be simultaneous, if this rule is founded.*

I have limited my rule by requiring that the participle should be without the article, although I do not think that it was absolutely necessary to express such limitation. However, there is some room to suspect, that when the article is used, the participle present may refer to a different time from that denoted by the verb. And the reason seems to be this. It is then equivalent to the relative and the verb from which it is derived, which may be in the present or imperfect tense, indifferently, as the case may require. But even in this form, a difference of time is very rare, if it ever occurs.

Before I conclude I will observe, that our knowledge of the tenses of verbs, in all languages, not excepting our own, seems as yet very imperfect. Our best writers are continually committing errors. And, perhaps, the same may be said of Latin authors, not excepting Cicero himself. If an anonymous writer might presume to set down the name of a real scholar, as well as a good man, I would intreat the Rev. Joseph Bretland to favour the world with some grammatical work on this subject, than whom few are more able to instruct his age, or to raise to himself a lasting monument of literary reputation.

I am, Sir, &c.

PRIMITIVUS.

* All that has been said respecting *two opposite states*, is founded on nothing in the N. T. Such states are no where to be found, although one would imagine that the thing was of constant recurrence when it is made the ground of a canon of interpretation. The case of the blind man has been disposed of. And the only other instance that occurs, containing the conditions required, of opposite states, the participle αὐτὸς is diametrically contrary to the inference drawn. It is John x. 33. ἀθροῦς αὐτ., ποιεῖς σεαυτὸν θεόν. Here are opposite states, and the participle αὐτ., but the time of the participle present and that of the verb is simultaneous.

REVIEW.

“STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME.”

POPE.

ART. I. *The Substance of a Sermon, preached at the Blessing of the Catholic Chapel of St. Chad, in the Town of Birmingham, on Sunday, December 17, 1809. By the Right Rev. Dr. Milner, Bishop of Castabala, in Cilicia, V. A. F. S. A., &c. Birmingham, printed and sold. Sold also by Wilkie and Co. London. 8vo. pp. 49.*

(Concluded from page 143.)

The reverend prelate hastens to meet an objection against listening to the church of Rome. (32.) “Some persons,” who are not of his communion, may urge, “If we must listen to a church, we will listen to our own, being persuaded that our’s is the true church.” But Dr. M. replies: “You cannot adopt this rule, without abandoning the one by which you have hitherto been guided, whether this be your own private spirit or your own private interpretation of the Bible. No: you cannot lay a fresh foundation for your religion, without subverting that on which it has hitherto rested. It was precisely by rejecting all living authority, and by appealing to a dead letter, (which ingenious men, when they are pressed, can turn to any sense they please,) that your founders, Luther, and Calvin, and Cranmer, and Knox, and the rest of the first reformers, of the sixteenth century, founded their respective religions.” This, unquestionably, is a fair and acute retort upon that class of Protestants whom it concerns; those, we mean, who really claim and exercise, and those who recognise, an authority which they profess to have renounced.

Our author (32, &c.) discusses the question, *Which is the true church of Christ?* We wish that he had considered it only in reference to the Christian Scriptures, which speak of that church as being “without spot or wrinkle or any such thing.” It would also have given us pleasure to find him endeavouring to show, that the church in whose behalf he claims this distinction, has none of those marks which the New Testament describes of an apostate church.* He has chosen different ground, and on this we must prepare to meet him.

“What sort of a church,” he asks, “is it, my brethren of a different communion, that you declare your belief in, when you repeat the profession of faith which we have received by tradition from the apostles, and

* 2 Thess. ii. 1 Tim. iv. 1—4.

which is, therefore, called the Apostles' Creed?" By the way, Lord King* has, we think, extremely well proved, that this famous symbol of belief is neither an apostolic composition nor of the apostolic age. But, passing this point, let us hear Dr. Milner's answer to his own inquiry: "You say, I BELIEVE IN THE HOLY CATHOLIC CHURCH." He then appeals to another creed: "Again, how do you describe this church more at large in the creed appointed by the great council of Nice, in the year 315,† and adopted into her liturgy by your church? You say, I BELIEVE IN ONE CATHOLIC AND APOSTOLICAL CHURCH." This reasoning is addressed, exclusively, to the members of the national establishment. There are Protestants who cannot suffer any decisions of the council of Nice to regulate their faith and conduct. Yet even the Nicene creed will scarcely bear out this writer in his high pretensions.

He maintains that there is no unity of belief except in the Romish church. "Turning," says he, (35,) "his eyes to that mother church, who claims and exercises the authority of deciding upon controversies, the religious inquirer will discover one and the same belief in matters of faith and morality, amongst all its countless millions, from Italy to Ireland, and from China to Canada." He should rather have said, *the same implicit submission to ecclesiastical authority*; for belief im-

plies an acquaintance with the evidence of the specific proposition which is the object of belief. But is it true, that this unity has existed among the members of the church of Rome? We know that the decisions of the council of Trent have been rejected and disobeyed by individuals and nations, who were still included in the catholic community.‡

The preacher grants (35) that disputes may sometimes arise among them.§ His own rule, then, we see, is not universally and entirely successful. Strange, indeed, that dissensions should spring up among those who are directed by a living guide, an infallible church! "But," subjoins he, "these are quickly suppressed by the above-mentioned authority. In short, submission or separation soon finishes every contest among them." And is this all which can be said? Why, the case is the same of every established church. Submission or separation soon finishes every contest in the church of England and in the kirk of Scotland.

"It is to guard," remarks Dr. M. (36) "her unity of doctrine and liturgy with the greatest possible care, that the catholic church continues to make use of the learned unvarying languages in her public worship." Is, then, the only way of guarding them to prevent them from being generally read? Or, if you plead that the catholic church "furnishes the people with versions" of her ser-

* Crit. Hist. of the Apostles' Creed.

† According to the usual computation, in the year 325.

‡ Mosheim's Eccles. Hist. (transl. by Maclaine,) vol. iv. 211, &c.

§ Some of our readers may be pleased with seeing the fact commented on by Richard Baxter, (Life of, L. i. P. ii. pp. 223, 225.)

vice, would it not be quite as proper, safe, and useful, to furnish them with translations of the Scriptures in social worship? However, according to the author, "the Latin, being learnt by men of education in every country, so far from being an unknown language, is precisely the language which is most generally known." But how can it be "most generally known," when, "in almost every country," it is unintelligible to at least fifteen persons out of twenty? What proportion, for example, of the right reverend preacher's audience at St. Chad's understood him, when he spoke of a *tepid* manner of complying with the duty of public worship? To how few of them, on the contrary, would he have been obscure, had he substituted for this *latinized* epithet the *English* adjective *lukewarm*! (10.) After all, his reasoning in favour of a liturgy in one of "the learned unvarying languages," would not be amiss were religion the business of none but "men of education." (37.)

He claims *sanctity* for his communion: "I believe in the HOLY catholic church." The church so calling itself has been adorned, we know, by some characters of distinguished excellence. Fenelon a pastor, and Pascal a member of the *Gallican* branch of it, are names which we can never pronounce without more than ordinary respect. But, were it proper for religious communities to boast of their holiness, there are Protestant societies which, as we are persuaded, have been at least equally illustrious for true piety

and virtue: and Dr. M. we conceive, lays undue stress upon certain acts of self-denial, which, in themselves, are equivocal marks of vital sanctity; while, in behalf of them, he refers to texts* which, in the judgment of the best commentators on the Scriptures, are, exclusively, descriptive of the situation and duties of men in the very first age of Christianity. (38, 39.)

"The third mark of the true church," he thinks "so conspicuous, so glaring, that it is almost incomprehensible, that any Christian, believing in his creed, should, for a moment, hesitate to point her out. If I ask you, what church you profess, in the Apostles' Creed, to believe in, you answer me, 'the holy CATHOLIC church.' If I proceed to ask you, 'Pray, are you a catholic?' You reply, 'No, I am a Protestant.' And if I further interrogate you, 'Is there any place in this town where the catholics meet to perform divine worship?' You will not fail to point out this chapel, or else that other catholic chapel on the adjoining hill. Who can hear this without exclaiming in admiration, 'How is it possible that you can believe in the catholic church, without being yourself a catholic?'" Afterwards he tells his hearers, "I do not so much insist on the name itself of catholic, as I do on the thing signified by that name. CATHOLIC, a word derived from the Greek, means UNIVERSAL." (40, 41.)

We persuade ourselves that it will not be difficult to show the fallacy of his argument, and to prove, that he has done nothing more than avail himself of the sound of the expression.

It happened, after the first and purest age of the Christian religion, that, when theological controversies took place, the party, be they what they might, who found themselves in the majority, and were under the smiles of the civil power, claimed to be the

* Matt. xix. 12, 21.

catholic church, and branded their opponents as heretics. And this claim the church of Rome has certainly advanced: in other words, its bishop has asserted a right to prescribe, in matters of religious faith and practice, to Christians of every country. Protestants, accordingly, either from habit or from courtesy, have styled the members of this church by the name which they themselves assume. *The catholic church* properly signifies all sincere Christians of every denomination. In the more restricted sense in which the term is employed by Dr. M. it stands for a religious body who believe that the bishop of Rome, although he has a local residence, possesses an universal jurisdiction. There is much truth as well as point in the remark of Jortin: "As to the *universal church*, that bugbear, which Valerius sets up to scare us, it only means *the Roman catholic church*: that is, *the particular universal church*."*

Finally, the bishop of Castabala claims *apostolicity* for his church. (42.) "We can tell," says he, "the *time when*, and the *place where*, and the *cause why*, the other societies of Christians received their being; but no one can tell these particulars with respect to the catholic church, since the time when our Saviour said to St. Peter, on the coast of Caesarea Philippi: *Thou art Peter, (or a rock,) and upon this rock I will build my church, and the gates of hell shall not prevail against it.*" With submission to

Dr. M. "these particulars" are, and have been told concerning the church of Rome. The origin and progress of the papacy have been distinctly traced, especially by Principal Campbell, in his instructive *Lectures on Ecclesiastical History*; a work which we take leave to recommend to the attention of our readers. Nor is it a fact that our Lord built his church solely on the preaching of Peter. This church, if Scripture may be credited, stands on the *foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*† It may be added, that Peter could not communicate an infallibility of which he himself was destitute, as is evident from Gal. ii. 11, &c.

Dr. M. as is usual with writers of his communion, boasts of the regular succession of the chief pastors of the Romish church. Now, if the fact were granted, what conclusion would it warrant? Supposing the succession to have been ever so long and uninterrupted, are truth, wisdom, righteousness, handed down of necessity with it? We may at least doubt, however, whether Rome was visited by Peter:‡ we are certain that there have been rival popes;§ nor are we unacquainted with the characters and opinions of some who have filled the pontifical chair. Besides, a station of such affluence and power as the popedom, would not easily be left vacant. But how does the church of Rome make good her pretension to be an infallible inter-

* Remarks on Eccles. Hist. vol. iv. p. 286.

† Eph. ii. 20.

‡ Though it is probable that he suffered martyrdom there, we have no proof of his having been its bishop. Campbell on Eccles. Hist. lect. xii. Lardner's Works, vol. vi. 547, 548.

§ Chron. Tab, in Mosheim.

preter of the Scriptures? Or more recently, her paramount where, and what, is that "unwritten" word of God, of which Dr. M. complains, in more than one passage, that the catholics are injured and calumniated. (6, 14, 43.) If this be the fact, she says that she is in possession? Oral tradition is, surely, more precarious and fluctuating than that "dead letter" of Scripture, which, according to Dr. M. "ingenious men may turn as they please." Have councils never decided against councils, and one pope against another? Where, then, is the mark of unity and infallibility? By the favour of an indulgent Providence, the Scriptures are now laid open to us: we may read them in a correct text, and in good vernacular translations; and the just principles of scriptural criticism are, at present, more generally acknowledged and better applied than at some former periods. We can, therefore, judge of the interpretations actually given by the Romish communion of specific passages in the Bible: and with what eyes are they read by persons, who find there the characteristic tenets of this church?

We once more ask, what does she intend by the "unwritten" word of God? If we know not what it is, how can we ascertain the just extent of her authority. We cannot be ignorant that she has attempted to dictate in matters purely scientific. Galileo was confined in her prisons for teaching a sound astronomy; and, on much the same subject, two learned Jesuits, commentators on Newton's *Principia*, thought it necessary to acknowledge, much in particular, be deeply incriminated

dominion.†

Dr. M. complains, in more than one passage, that the catholics are injured and calumniated. (6, 14, 43.) If this be the fact, none will more deeply lament it than ourselves: and we shall applaud the right reverend preacher's desire of vindicating his principles and society. Could he have performed this service without impugning the Protestant cause, our present labour had been spared.

We agree with him in thinking, that every religious body should be permitted to state what tenets and maxims it really holds. (43.) And though we could have wished that he had adduced scriptural authority for the erection of crucifixes, &c. and for the invocation of saints, we are, at the same time, solicitous that his explanations of these practices have all the weight which they can possibly bear. (44, &c.) Happy should we have felt ourselves, had he been unable to retaliate upon Protestants the charge of persecution! (pp. 19, 45.) The fact, we fear, is, that neither catholics nor Protestants have always, if usually, persecuted on grounds merely political.

In concluding this article, we cannot but express our warm approbation of some of the remarks addressed by Dr. M. to the catholic part of his audience. (46—.) And most earnestly desirous are we, that the following sentiment, in particular, be deeply incriminated

* Campbell on Eccles. Hist. vol. ii. 10, 14. and Chron. Tab. in Mosh. *passim*. but particularly those of the third and eighth centuries. There is an admirable sketch and estimate of the four first general councils, in Furneaux's *Letters to Blackstone*, (2d ed.) 98—105. (note.)

† Furneaux, (as above,) 87, 88. (note.)

on the hearts of our readers, and be practically remembered by them, whatever else of this review is forgotten. "There is no place in the region of infinite purity and infinite happiness, for pride, or avarice, or lust, or anger, or intemperance, or envy, or sloth."

ART. II. *The Judgment delivered, Dec. 11, 1809, by the Right Honourable Sir John Nicholl, Knt. LL. D. Official Principal of the Arches Court of Canterbury; upon the Admission of Articles exhibited in a Cause of Office, promoted by Kemp against Wickes, Clerk, &c. Taken in Short Hand by Mr. Gurney. London: sold by Butterworth and Conder. 8vo. pp. 47.*

Articles were offered, in the above court, to detail the circumstances of the charge sought to be proved against Mr. W. the admission of which articles was opposed upon the entire law of the case; it being contended, that, if the facts were all true, still this clergyman acted properly, and was guilty of no offence, in refusing to bury the infant child of two of his parishioners, on the ground that he was legally prohibited from interring a person who had not been baptised according to the rites of the established church. In this stage of the cause, Sir J. N. pronounced an elaborate judgment for admitting the articles; in other words, he declared it to be his opinion, that the defendant's refusal was illegal.

The grounds of the decision are fully set forth in this pamphlet, in reading which it was impossible for us not to admire the industry, discrimination, and conciliating spirit of the *official principal*, &c.

It is shown (7—14) that Mr. W. had neither the canons nor the rubric of the church on his side. The validity of lay-baptism is then discussed and vindicated. Next, the extent and effect of the Toleration Act are applied to the

matter in question; and the judge unequivocally recognises the soundness of the reasoning of Lord Mansfield and Mr. Justice Foster, in the famous cause of the city of London against the dissenters. Lastly, the opinions of Hooker and Bishops Fleetwood and Warburton are cited, or appealed to with respect, whilst that of Mr. Wheatly, who maintained that no persons are to be buried in consecrated ground who have not been baptised in the establishment, is refuted with considerable force and spirit. (14—36. 36—38. 38—45.)

It is mortifying that, in the eighteenth century, and in a country like Great Britain, such disputes should arise. On the other hand, it is consolatory to perceive that the nature of the present adjudication and the temper in which it is made, are exactly what men of true candour and discernment would desire and applaud. Not that we can witness or read the proceedings of ecclesiastical courts, entrenched as they are behind canons and canonists, without calling to mind the representation which our amiable poet Cowper gives of them, when, after painting, in no heightened colours, the oppression once

exercised by Romish legates and delegates in this island, he adds,

“And to this hour, to keep it fresh in mind,
Some twigs of that old scourge are left behind;”

“which,” as he informs us in a note, “may be found at *Doctors’ Commons*.”

We learn, from some of Sir J. N.’s observations, that the English church acknowledges no baptism as Christian baptism, which is not accompanied with “an invocation of the holy Trinity,” with the use of the form, “In the name of the Father, &c.” (10—24.) Yet, according to the Acts of the Apostles, the earliest and best teachers of the gospel baptised proselytes ‘into the name of Jesus Christ.’ This apparent repugnance of their practice to our Saviour’s direction in Matt. xxviii. 19. is, we conceive, most happily explained by Archdeacon Blackburne,* who removes the difficulty by simply placing the words *baptising them* as a parenthesis; an alteration which, as

punctuation is discretionary, he was at perfect liberty to make.

The learned judge may be right in describing a parish register as having the nature of a public document. (44.) It ought, however, to be known, that attested certificates of the birth of the children of dissenting parents, are strictly admissible, by way of evidence, in courts of justice: the point has been ruled, more than once, by unexceptionable authorities. Even an entry of the event in a family Bible, has been accepted, in the absence of ampler or more technical proof.

Although the law does not require nonconformists to have separate places of burial, (42,) we cannot but look upon it as highly desirable and expedient, that, where circumstances enable them, they procure such spots for themselves; the rather, as dissenters of every denomination seriously object to certain passages in the service used at funerals by the church of England.

OBITUARY.

REV. DANIEL JONES.

1810, March 14th. Died at Trowbridge, Wilts, in his 40th year, the Rev. DANIEL JONES, the highly-esteemed pastor of the general Baptist Church in that town. He was the son of Richard Jones, woollen manufacturer, of Trefach, in the county of Caermarthen, South Wales; but sustained the loss of his father at an early period, being only four years old. But he was not left destitute by the good providence of God, for in a tender mother he found a friend

who was ever anxious to watch over his childhood and youth, and thus lay the foundation of his future respectability and usefulness. Mr. Jones soon discovered a disposition formed to excite the notice and secure the esteem of the serious and reflecting; and his mother observing the bent of his mind for learning and improvement, kept him at school, the best in that part of the country, till he was twelve years of age. In this seminary he was taught the rudi-

* Works, vol. I. lxxxv—viii. (Appendix to Life.)

ments of the English and Latin languages, and made considerable progress in writing and arithmetic. Discovering a propensity to mechanical pursuits, his parent apprenticed him to a clock and watch maker; but his master soon after died, and he gave up the pursuit of that business. It was about this period his mind was seriously impressed with the importance of religion, and this led him eventually to join himself a member of the Calvinistic Baptist Church at Panteg. That society soon perceived the modest merit and intellectual powers of young Jones, and recommended him as a candidate for the Christian ministry to the Baptist Bristol Academy for the education of young men designed to be teachers of the Christian religion, then under the direction of Dr. Caleb Evans and two other tutors.

Here the subject of the present memoir was distinguished no less by the suavity of his manners, than his ardent pursuit of literature; thus securing the approbation of his tutors, and the respect of his friends, during the period of four years. A few years prior to this time, the library and museum of this academy had been greatly enriched and ornamented by the acquisition of the libraries, philosophical and mathematical instruments, coins, pictures, and a great variety of natural curiosities of the Rev. Dr. Gifford and Dr. Llewelin, both eminent scholars, lately deceased. The trustees of the institution, in order to acquaint the friends of learning of the advantage young men, inclined to study, might possess by having the advantage of so chosen a library; and also, with a view to ascertain more generally the nature of the property, and protect it, requested the president, Dr. Evans, to concert measures for forming and printing a catalogue of the library, &c.

Dr. Evans fixed on Mr. Jones, then a student, to make the catalogue; which is a proof of the opinion he had of his qualification to execute a task that required both knowledge and judgment in the arrangement and execution. Mr. Jones, however, performed his task to the entire satisfaction of all parties, and was complimented with a mark of the approbation of the Bristol Education Society on the occasion.

Having finished his studies in the year 1792, he was invited to settle in Swansea with a society composed partly

of persons who had separated themselves, on account of some dissention, from the old Meeting-House in High-street, and had erected a place of worship in the Back-lane, in the same town: it is scarcely necessary to add, that this was a *particular* Baptist Church! Upon his entering on his labours here, he was highly approved of, and was ordained pastor of the church the first year of his settlement! The people had been so much agitated, at least some of them, in their conflict and separation from the church in High-street, as to require *wisdom, moderation, and prudence*, to calm their passions, and moderate their resentments; and thus to restore order and good will amongst brethren. The subject of this memoir partly succeeded in this arduous task, and enjoyed the satisfaction of perceiving the appearance of an increasing and flourishing Christian society, of which he was the pastor! But all earthly enjoyments are uncertain, and our fondest hopes too often disappoint us! This Mr. Jones was taught by very painful experience, in a subsequent period, during his connection with the Back-lane Church.

There had been noticed in the Principality, several years before the period I am now reviewing, a spirit of inquiry amongst some of the leading teachers in the Calvinistic Baptist connection, which led many to doubt the truth of some popular opinions, though esteemed of essential importance. Measures had been adopted to check so dangerous an innovation, but to no purpose. The spirit of free inquiry increased, in opposition to the decrees of the Annual Association, and the resolves of the quarterly meetings! Mr. Jones was by no means an inattentive spectator to what was passing before him; on the contrary, the discussions which had taken place, led him to reconsider his Calvinistic creed by the test of scripture; and the careful study of the New Testament proved fatal to his orthodoxy! Of this change, the writer of the present article was soon after informed by letter from Mr. Jones. And as he had too much reason to apprehend that the new situation in which he was placed, would terminate in a removal from Swansea, he wished for advice how to act. It was concluded he should remain at his post and wait events. But it was not long before he was suspected of a departure from the

popular faith, by a departure from the *unscriptural terms and phrases* which distinguish and support it.

And here I could wish to draw a veil of oblivion over what followed, if justice to the character of Mr. Jones permitted it. The cry of heresy was vociferated, and bitterness, clamour, and evil speaking, the constant attendant of this note, followed. The more zealous thought the church in danger, and religion going to ruin! If it be asked, what raised this storm? The answer is, faith: their pastor had fallen from the *modern orthodox* faith, though his *conversion* was pure and primitive, without the suspicion of a stain, and his patience and labours exemplary in the midst of bigotry and false zeal; the constant engines of ignorance, superstition, and persecution! Some of the most forward in the confederacy against Mr. Jones, had already given pretty striking proofs of their turbulence and impatience. Their love of domination and determination to crush, by clamour and violence, what they could not answer by reason, left their minister the painful alternative, either of unconditional submission to their oracles, however mysterious and contradictory they appeared to him, or a removal. He could not hesitate a moment how to act; he chose the latter, and all conscientious men will applaud his election. Although his friends and admirers were numerous in and out of the society at this period, yet, as a lover of peace, and one who cultivated the spirit of his master, he did not think it his duty to continue any longer in a situation that promised him more trouble than comfort, and more perplexity than usefulness; nor to minister to a people, many of whom had not the patience to be taught by him, nor the modesty to permit him to think for himself, and to declare to them the whole counsel of God.

An invitation from the general Baptist Church at Trowbridge put an end to his trials in Swansea, and left his opponents either to reflect on their unkindness, or to look for some new victim to satisfy their restless and inexorable passions in their way to a heaven of peace and love.

In the year 1800, Mr. Jones settled at Trowbridge, in consequence of an unanimous invitation, as has been suggested already. He found there a small but peaceable congregation, and resumed

his exertions to revive the cause. In this work he was successful. His hearers soon increased; many were united to the church; and his virtues and labours contributed to awaken the attention and secure the esteem of the candid and well-disposed. In short, he laboured in this town during ten years to the satisfaction and joy of a church, which he had been the principal instrument of collecting. Nor were his labours and exertions confined to this spot, for he, in connection with a few of his brethren of the General Baptist persuasion, formed distinct quarterly meetings in the counties of Somerset, Wilts, and Dorset, which, there are good reasons to believe, have contributed to promote the knowledge of rational religion, awaken attention to free inquiry, and cherish just and liberal sentiments.

In sentiment, for several years past, he was a *General Unitarian Baptist*, and an advocate for free communion. His public discourses were plain and practical, but enforced by motives drawn from the Christian revelation, and delivered with a pleasing degree of animation, and generally *extempore*. The devotional parts of worship he conducted in the free, unrestrained spirit of devotion; equally removed from formality and affectation. In the whole of his life appeared the most amiable condescension and good will. In a word, he lived and acted as he taught. In the several relations of pastor, husband, father, and friend, his virtues were attractive and uniform. Doubtless, as we have seen, he had enemies; but they knew not the man, or were incapable, from their prejudices and passions, of being conciliated by moral worth and kindness.

The closing scene of his life was interesting, but natural. A life of piety, obedience, and benevolence, may reasonably be expected to close in peace and tranquillity, if not in triumph. The man, whose life we have been surveying, in his death exemplified the truth of this remark. The foundation of the disease which terminated his useful life, had been of long standing: it was the asthma; but aggravated by a fresh cold which he had taken about six weeks before his dissolution, and which produced an abscess on the lungs. And here I cannot express myself in more appropriate language, than that which has been transmitted to me by an eye and ear witness of his piety and resignation

in the near approach of death. "I have the happiness," observes this faithful friend, "to say his joy and assurance in the prospect of death were steady and uniform to the last moment of his existence, for he was sensible to the last, and his triumph over death and the grave appeared complete." During his illness, he expressed to his friends, and indeed this was what he had done before to his acquaintance often, "his entire and high satisfaction in his Unitarian sentiments." To him they appeared full of harmony and consolation. He was often known to observe to his friends, that whilst he retained Calvinistic and Trinitarian opinions, he felt great perplexity and difficulty in performing acts of devotion, and in keeping his view on the proper object of it. And he was then also harassed in attempting to reconcile the moral character of the Deity, as it is delineated in the holy scriptures, with his then religious creed. But when he was brought to see that God is *one*—one agent, and not *three*, and that all good is to be traced to him as the original fountain and the father of mercies, all partial views and contradictory theories at once vanished, and every thing appeared simple and easy to him in the New Testament. Nay, he could exult with the Apostle in the thought, "That all things are of God, who hath reconciled us to himself by Jesus Christ." Here he found an undivided centre of rest; consequently, his hope was full of immortality!

His remains were attended to the grave by many of his friends, and seven of the neighbouring ministers, on the 23d day of March; and an appropriate funeral discourse was delivered on the following Lord's day, by his friend and associate, the Rev. Mr. Smedley, of Downton, from 2 Timothy i. 12, a subject chosen by the deceased, to a numerous and attentive congregation, amounting, as it was supposed, to nearly one thousand, in the Meeting-house, where Mr. Jones had so successfully laboured. He has left behind him to mourn his loss, a widow and one child, a daughter about nine years of age, besides a destitute church and a large circle of friends, who highly valued his worth, and sincerely lament his removal.

April 3d. 1810,

J. D.

1810, March 17th. Died at Birmingham, aged seventy-eight, Mrs. SUSANNAH LAUGHTER, sister of the late Rev. Timothy Laughter, of Hackney.

Blessed with truly excellent parents, and especially with a mother, the efforts of whose vigorous and active mind were prompted and guided by the highest principle of conduct, she employed her life in a succession of kind offices to her relations and friends, for whose happiness she was content to forego her personal ease and interests, and in attendance on some of whom, when they were in sickness and affliction, she more than hazarded her own health. Of manners amiable and gentle; cheerful in retirement and thankful amidst decay; she secured the cordial esteem of those who shared in her fondest regards, and of all whom she honoured with her intimacy or acquaintance. And her mortal course was finished, as it had been pursued, in the exercise of a faith "which overcomes the world."

1810, March 25th. Died, Mr. WILLIAM ADE, apprentice to Mr. Henry Browne, draper, of Lewes. This young man possessed very promising abilities, and was much esteemed by those who knew him. A virtuous conduct, and an innocent cheerfulness of disposition, endeared him to his friends, and caused him to be much respected and beloved by his companions, who were gratified with his conversation, and pleased with his amiable manners. He seemed to have a great taste for science and the fine arts. By his own application, he made himself practically acquainted with Electricity, and acquired considerable knowledge in Geography, Astronomy, and experimental Philosophy. He was fond of collecting coins, medals, natural and artificial curiosities; and it is pleasing to say, that Religion did not escape his attention. Before his illness, he constantly attended the Unitarian General Baptist Meeting, at Southover, near Lewes, and was a leader in the singing part of the worship. The smallness of income allotted to dissenting ministers is a subject of general complaint, and in these times is a very serious evil. To remedy this, at least in some degree, it was proposed among the young people of the above-mentioned meeting, to increase the salary of their minister by subscribing a trifle out of their wages or pocket money. In this plan Mr Ade took great interest by subscribing himself, proposing it to, and collecting subscriptions from others. This plan raised the emolument *one third*. But alas! his activity, his zeal, his life are no more!

We would not repine at divine providence; but, O, let the God of grace pardon us in dropping the tear of affection. Mr. Ade's constitution appeared to be strong; but to the surprise of his friends, about nine months ago, he was attacked with a cough and spitting of blood. He continued to grow worse, and on the 24th October, 1809, he retired from business, and on the 25th of March, 1810, in the 21st year of his age, death ended his affliction. Though he found some difficulty in reconciling himself to his fate, yet he bore his illness with great patience, and in this he set a good example. The disorder which ended in the dissolution of this promising young man, was a consumption, supposed to be caused by tubercles on his lungs. On the Sunday following his death, he was brought to the meeting in Southover, and a sermon was preached by Mr. Bennett, of Ditchling, from Revelations xiv. 13. "Blessed are the dead which die in the Lord." The place was crowded, and a great number could not get in. After the service, the body of the deceased was interred in the adjoining burying ground; but his memory will long live in the recollection of his acquaintance. May every youth take proper warning from this instance of mortality; it has a thousand tongues, and a voice like thunder. "So teach us to number our days, that we may apply our hearts unto wisdom." A. B.

MRS. ELIZA FLOWER.

"When such friends part, 'tis the SURVIVOR dies."

1810, Wednesday, April 11, between the hours of nine and ten in the evening, died Eliza, wife of Benjamin Flower, of Harlow, Essex, the day after her being delivered of a son, who lived but a few hours. She was the eldest daughter of Mr. John Gould, of Dedbroke, Devonshire, and was born at Bampton, in the same county, in the month of May, 1770. Brought up by her excellent parents in the nurture and admonition of the Lord, she constantly evinced, from an early period, the truth of the sacred maxim, that, "Train up a child in the way she should go, and when she is old she will not depart from it." The love of virtue and the principles of religion, as maintained by Protestant dissenters, which she had learned in her father's house, were the founda-

tion of her high and perpetually rising character.

Her moral and intellectual qualities were drawn out in early life; for before she was fifteen years of age she was called to undertake the domestic management of a large family, the junior members of which devolved, in a great measure, upon her care: they regarded her more as a parent than a sister, and now take a melancholy pleasure in acknowledging obligations (under Providence) to her wisdom and affection, which can never be repaid.

Whilst she was conscientiously and assiduously attentive to the duties which she owed to her family, she did not neglect to cultivate her own mind. Strong mental powers, aided by a sort of felicity of nature, enabled her, amidst arduous domestic cares, to acquire a considerable stock of knowledge, together with the more useful female accomplishments. Thus prepared, her desire of virtuous independence led her, as soon as she could honourably disengage herself from home, to enter herself a member of two or three respectable families successively, in the capacity of an instructress of youth; a sphere of action in which so many females, distinguished by their talents and virtues, have moved, and in which they have rendered such important services to society. In one of these families, residing near Bedford, her benevolence had an opportunity of displaying itself; she projected the plan of a Sunday school, which she was enabled to carry into execution to such an extent, that, when she left the village, there were not less than one hundred children in a course of instruction in the elements of social usefulness and religious knowledge:—in another of them, she became acquainted with the gentleman whose name she was destined afterwards to bear, and whose happiness she was formed to promote.

Her success in private tuition prompted her to seek a more public and permanent post; and, accordingly, she opened a boarding-school at South Molton, in her native county. Here her qualifications soon became known, and her manners attracted respect and confidence; and her prospects of usefulness and happiness enlarged daily, until the ill spirit of political bigotry raised up against her the worst passions, which blighted her hopes as to her present condition,

though they did not for a moment affect her love of truth, or her trust in Divine Providence. She had, partly from her slight acquaintance with Mr. Flower, and partly from her attachment to the principles of liberty, of which he has been so steady and persevering an advocate, subscribed from the first to the weekly publication which he conducted, under the name of the *Cambridge Intelligencer*. In the suspicious times of the hateful war against republican France, such a circumstance could not long remain unknown in a country town; she was marked and stigmatized by those senseless epithets which, at that period, were applied to all the enlightened friends of their country and mankind; and insult and persecution met her in various forms. Neither her sex nor her character secured her from the personal hostility, not merely of the vulgar, but of those whose rank and fortune might have been expected to bespeak courtesy. The alternative was placed before her, of giving up the publication in question, or of forfeiting the support on which her school had mainly rested; she did not hesitate which to adopt: she scorned to seem to surrender a great principle; she knew that one concession on the score of principle would only prepare the way for the demand of other concessions; and she considered that by yielding to the present clamours, she should lose in real respectability even in the eyes of such as had raised them. Her determination occasioned the breaking up of her establishment, and her retiring from South Molton. Her conduct in the whole of this trying affair, was truly dignified; and a correspondence which she carried on with a nobleman, who was not restrained by his birth and education from entering the lists of opposition to an unprotected female, endeavouring by the honourable employment of her talents to maintain a respectable station in society, extorted compliments to her from him, and will, if it should ever see the light, justify the highest eulogiums which her most partial friends have passed, or are passing, upon the qualities of her head and heart.

The result of the opposition she had so firmly encountered was, that she was more than ever endeared to her friends, amongst whom she now passed her time. On some occasional visits to the neighbourhood of London, she had

an opportunity, which in conversation she frequently adverted to with pleasure, of hearing some of the Lectures of Dr. Priestley to the young persons of the Gravel-Pit congregation, Hackney; these, to a mind like her's, were in the highest degree improving, and tended to strengthen her faith in the gospel; though her general opinions in theology, if it be of consequence to determine them, were, perhaps, more in unison with those of Dr. Price than those of Dr. Priestley.

In the year 1799, the House of Lords adjudged Mr. Flower to a fine and six months imprisonment in Newgate, for an alleged breach of privilege, in some reflections upon the political character of the Bishop of Landaff. While in prison, he was visited by Miss Gould, who, along with a great proportion of the intelligent public sympathized with him in his sufferings in the service of his country. She had much to communicate of her own interesting history, and, at the urgent request of Mr. Flower, her visits were frequently repeated. Between persons thinking alike on the most important subjects which can occupy the human mind, there needed only opportunity to improve acquaintance into friendship; and this at length ripened into a warmer sentiment. On Mr. Flower's liberation, he and Miss Gould entered into the matrimonial connection, which proved a source of as pure pleasure to both, as is compatible with the lot of mortality. Never did husband experience in a wife a help more meet for him.

Soon after her settlement at Cambridge, Mrs. Flower was the happy instrument of establishing, though not without difficulty, a "Benevolent Society for the Relief of the Sick and Aged Poor," the conduct of which at the outset principally depended upon her. As secretary and as visitor, she was indefatigable; she showed how much an individual may accomplish by method and perseverance, and how accessible are the hearts of the poor to discreet and affectionate liberality. In her walks of benevolence, she always mingled the consolations of religion with the alms which she had empowered herself to dispense; and many are the poor and needy who bless her memory, in the recollection of the timely charities and virtuous and pious counsels which con-

jointly and equally made her visits welcome. By an affecting but undesigned coincidence, the paragraph which announced her death in the *Cambridge Chronicle* was immediately preceded by a notice of a sermon on behalf of the *Benevolent Society*, which, as long as it continues, (and may it be perpetual!) will serve as a memorial of her virtues.

For the last six years, the scene of this excellent woman's goodness had been shifted from Cambridge to Harlow. Wherever she went, she found, or rather made, affectionate friends; who, as they admired her character, were prompt in co-operating in her labours of love. Her amiable manners won confidence, and enlarged her usefulness by enabling her to give a direction, though without ostentation or arrogance, to the charity of her neighbours. In the place of her final residence, she was in many secret ways, in many open, a benefactress of the poor; and one of the last things which employed her active mind, was the establishment of a Sunday-school, which her sudden death has probably somewhat delayed, and which, alas! whensoever set on foot, must now want the benefit of her expected superintendence.

The closing scenes of such a life corresponded with its promising beginnings and pleasing progress. The departed saint had a presentiment on her mind for some time that she should not be long in this world. During her last illness, which brought on premature labour, and terminated in her dissolution, she appeared to be weaned from life, and displayed an intelligent serenity which seemed the dawn of heavenly happiness. She was harassed with no distressing fears; though in her wonted humility, she said to a faithful and affectionate attendant, and repeated the sentiment often, "When I consider the mercies with which Providence has surrounded me—my husband, my children, my easy circumstances—I have to lament the little returns I have made. I fear I have not been sufficiently grateful, and now I am under God's afflicting hand, I pray I may never be suffered to murmur or repine." For some few days previous to her decease, the minds of her friends were alternately elevated and depressed with hope and fear; though hope chiefly prevailed till the middle of the day on which she died, when the medical attendants pronounced

the excruciating sentence, that life was ebbing away. This she herself was aware of before it was made known to the family. To her much-affected husband, who spent the last hours of her life by her bedside, she said, in a firm tone, and with her eyes most steadily fixed on him,—“You have now to pray for resignation to the will of God. For myself, I feel that the God who has been my portion through life, is now, when flesh and heart are failing me, the strength of my heart and my portion for ever.” He then reminded her of the conversations that they had frequently held respecting the parting hour, and the reunion of themselves and their dear children, after the short separation made by death: “Now,” he added, “do you feel the force of these consolations? Do not talk—give me a signal of hope—hold up your hand.” With the sweetest smile upon her countenance, with one of her hands she grasped his, and holding up the other, waved it, again and again, as if in triumph. Just before the spark of life went out, she was asked if she wished to see her children, for whom she had always shewn an affection bordering on anxiety. She faintly answered, “No—I shall see them again—when I shall be *much better*.” Instantly, she composed herself to rest, and fell asleep in Jesus, so gently and pleasantly, that they who were observing her scarcely perceived the change. “See in what peace a Christian can die!”

Thus expired this superior woman, in the 40th year of her age; leaving her husband, relatives and friends the consolation, in the midst of their bereavement, of reflecting upon her virtuous life and happy death, and of anticipating a rejunction with her in a state of deathless being.

She has left two children, one seven, the other five years of age, to exhibit the image of her interesting person, and, it is hoped, also, of her powerful mind and affectionate heart.

Her remains were interred on Saturday, the 21st instant, in the burial ground belonging to the Protestant Dissenters of Harlow, situated in Forster's Street, a rural hamlet in that parish. The Rev. Mr. Chaplin, of Bishop Stortford, delivered an affecting address at the grave, to a concourse of friends and neighbours; and on the afternoon of the following day, the Rev. Mr. Severn, of Harlow, preached a funeral sermon,

from Psalms lxxiii. 26, (the words adopted and appropriated by the deceased on her death bed,) to a large and deeply-interested auditory.

The writer of this imperfect sketch of eminent worth, which he had long contemplated and admired, has now only to intreat the indulgence of the reader to any of the foregoing expressions

which may reveal the ardour of friendship, but which, he is confident, betray none of its blind partiality. He drops his pen, humbly entertaining the hopes of Christianity. Amiable, excellent spirit! Farewell—safe in the keeping of Almighty Power—till the Resurrection!

Hackney.

A.

INTELLIGENCE.

UNITARIANISM IN AMERICA.

We mentioned in p. 48, that we had received a packet of *Unitarian Tracts* from America. We now give our readers the promised account of them.

In former volumes we narrated the history of the first Unitarian church, in Philadelphia. It is by this society that the Tracts are published. Private letters represent the church to be in a flourishing state, and the cause of truth to be gaining ground in that city; though the character of the people prevents the hope of a rapid change of opinions.

"Here," says one of our correspondents, in a letter dated Philadelphia, Nov. 21, 1809, "the people have neither the same degree of curiosity, nor the same spirit of religious investigation, as with you. The American character is cold, and the perfection of our religious liberty, produces indifference to religious subjects. The episcopal clergy are sensible, judicious, moderately orthodox, complete Arminians, but cold and frigid. While among the Presbyterians, Baptists, and Methodists, you meet with all the Puritanism of the seventeenth century, both as to quaintness of language, and illiberality of sentiment; and these sects are the great and overpowering majority."

In reading the Tracts, we were pleased to find in them a number of pieces from this work: our correspondents and readers will, we are persuaded, rejoice with us, in this extensive degree of usefulness, which the *Monthly Repository* has already attained.

The Tracts are printed in 8vo, neatly and uniformly, and are numbered in succession. Nine are already published; the tenth was in press when our letters were sent off.

No. I. is a Discourse on *Free Inquiry*, delivered Nov. 1, 1807; of which we have already made use.

No. II. consists of Bp. Law's *Reflections on the Life and Character of Christ*.

No. III. concludes the above article, and contains also, a judicious *Summary of the Evidence of the Spuriousness of 1 John*, v. 7, 8; the basis of which is an article in our first volume, p. 297, by Dr. Carpenter, and a *Catechism for Youth*, on Unitarian principles; which is simple and scriptural. The *Catechism* has been printed separately from the Tracts, together with a shorter one, suitable for children of an early age.

No. IV. is *A Defence of Unitarian Principles, occasioned by certain passages in the Rev. A. Alexander's Discourse, delivered before the General Assembly of the Presbyterian Church, at Philadelphia, May, 1808*; read by the author, R. Edlowes, before the Philadelphian Church. We hail this beginning of the Unitarian controversy in the new world. The reverend divine treats Unitarianism, or, as he denominates it, "Rational Religion," in much the same manner, as it is treated by orthodox preachers in this country. He is plainly ignorant of the subject. The "Defence" is well adapted to its object.—Next follows part of Dr. Disney's *Friendly Dialogue between a common Unitarian Christian and an Athanasian*; which also occupies the beginning of

No. V. in which it is concluded. In this number are, also, *A Letter to the Rev. Mr. D., by a Layman*, in consequence of the writer's conversion to Unitarianism, which is argumentative and

smart; and Mr. Frend's *First Address to the Members of the Church of England*.

In No. VI. we find Mr. Wright's *Essay on a Christian Church*, and the following papers from this work, viz. "A Brief Statement of the Doctrine of the Trinity, as it appears to a plain understanding;" "Decisions of Common Sense on the Subject of the Deity of Christ;" and "A View of Unitarianism, as connected with vital Godliness;" the two last from the pen of Mr. Wright. At the end of this number is an advertisement of the *Monthly Repository*; for this unexpected, gratuitous notice, we are much indebted to the editors.

The first three pieces in

No. VII. are likewise copied from us, viz. "A Theological Conversation;" "Reflections on Eternal Punishment;" and "Trinitarian Paradoxes;" part of Mr. Wright's *Essay on First Principles*, concludes the Tract. The *Essay* is completed in

No. VIII. which contains, besides, Bradburn's *Search after Truth*, and, from the *Repos.* "Trinity, Twin-Sister to Transubstantiation;" "Thoughts on the Unity of God;" and part of the essay "On the Existence of the Devil."

No. IX. finishes the essay; and is occupied further, to the end, with a paper on the *Inconsistency of several Pas-*

sages in Dr. Watts's Hymns with Scripture, and with each other; the idea of which was probably taken from a piece in this work, on the same subject. By the signature at the conclusion, we perceive that Mr. Eddowes is the writer of this critique, which is at once spirited and candid.

Besides the Tracts, we have also received in MS., a discourse by Mr. Eddowes, delivered at the opening of the Winter Evening Lectures, Nov. 5, 1809; which we intend to lay before our readers in a subsequent number.

From this article it will appear what good reasons there are to hope for the prevalence of truth in America. Particular persons may go off the stage, but books are scarcely mortal. Among many publications, some, at least, may be expected to live; and from the specimen we have given of the published Tracts, we are entitled to conclude, that they cannot be read without making an impression favourable to the pure Christian doctrine.

The re-publication of the "Improved Version," at Boston, is an additional reason for our expecting the growth of Unitarianism in the United States. Its appearance has, we are assured, excited great attention, and much alarm among Evangelical "believers."

OPENING OF THE NEW UNITARIAN CHAPEL, SOHAM, CAMBRIDGESHIRE.

Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. Isaiah lxvi. 5.

In our abstract of the Report of the Committee of the Unitarian Fund, vol. iv. p. 463—468, we gave an account of the Unitarian congregation at Soham, Cambridgeshire, and announced their intention, under the sanction of their friends, of erecting a new place of worship. The building was completed within a twelvemonth of their being ejected from their former meeting-house, and was opened with religious services on Tuesday and Wednesday, the 3d and 4th instant.

On the Tuesday evening, Mr. Wright, of Wisbeach, introduced the service by reading the Scriptures, and delivering an address on the right of private judgment. Mr. Aspland undertook the remainder of it, and delivered a discourse, from Gal. vi. 14, on *glorying in the cross*, in which he endeavoured to show, that

the peculiar doctrine of the apostles was that now held by Unitarians, of a *crucified man*, whose death was total, and who was raised again by the power of God to exemplify the resurrection of all mankind. He pointed out the various devices, in ancient and modern times, to take off the shame of the cross, and which have made it of none effect. In conclusion, he exhorted his hearers to *inquire for the old paths and walk therein*, and while so many Christians maintain the notion that Christ was God, and as such did not, and could not die, to be steadfast in *the simplicity of Christ*, as to his nature and work, *who died for our sins and rose again for our justification*.

The service, on Wednesday morning, was opened by Mr. Aspland also, who, after reading the Scriptures, addressed the congregation on the meaning of the

term *Unitarian*, as distinguished from that of *Socinian*, and contrasted to that of *Calvinist*. Mr. Luke Kirby, of Burnham Thorpe, Norfolk, followed in prayer; and Mr. Wright preached on the *true grace of God*, from 1 Peter, v. 12. He showed that the *grace of God* is absolutely incompatible with the Calvinistic doctrine of *satisfaction*, and left, in concluding, an impression upon every mind, that the Unitarian system alone magnifies the *true, free grace* of the eternal Father.

Mr. Wright, again, in the afternoon, having read the Scriptures, delivered an introductory Lecture, on the *Use of Reason in Religion*, proving that reason and revelation are not, as is too commonly supposed, at variance, but in perfect agreement;—that revelation presupposes reason, and that reason explains and justifies revelation. The rest of the afternoon was occupied by Mr. Aspland, who preached on the present condition of the advocates of the Unitarian doctrine, from 1 Tim. iii. 10. *For, therefore, we both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men, specially of those that believe.* The two principal points of the sermon were, 1. That the true God is a *Living God*, naturally unchangeable and immortal, and, therefore, not the same as any one of the Heathen Deities, who were the personifications of abstract qualities, the souls of dead men, or the creations of the axe or the chissel; nor the same as the popular Deity of Christendom, who once *gave up the ghost* on a cross. 2. That the Living God is the *Saviour of all men*, not the final destroyer of any, though, by a wise constitution of things, superior privileges are attached to present faith and virtue. This cause, which he identified with Unitarianism, the preacher showed to be now, as in the apostles' days, liable to *reproach*, but again, now, as well as then, worthy of the strenuous, intrepid, persevering *labours* of all the true worshippers of God, servants of Christ, and lovers of mankind.

Thus the Services closed at Soham; but on the Thursday evening, there was a service in the Unitarian meeting-house, at the neighbouring village of Wicken, when Mr. Madge, of Bury St. Edmund's, prayed, and Mr. Wright preached, on a future judgment.

The interest of these varied services

was much increased, by a Selection of nine Hymns, suited to, and printed for, the occasion.

The weather, on the days allotted to the opening of the chapel, was extremely unfavourable; but notwithstanding this disadvantage, a great number of persons assembled from distant parts, several from London; and the place was crowded with attentive, eager hearers: during the last service, many who could not get into the place, stood outside the doors in the rain.

The building, which is of brick and covered with tiles, is plain but neat. It is fitted up economically, inside, with pews; the pulpit is a present from the Unitarian Fund, having been presented to them by Messrs. Simons and Pinkerton, of Edmonton, into whose hands it fell, after the late, ever-to-be-lamented Rev. John Edwards discontinued his lectures at that place.

On the front of the building is inscribed,

UNITARIAN CHAPEL.

BUILT BY

VOLUNTARY SUBSCRIPTION,

1809.

On the pulpit is the following text, in large letters: There is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

There is a vestry behind the chapel, and a dwelling house for the minister at one end.

The building is to be vested in trustees, appointed by the Unitarian Fund, and to be secured, as far as is possible, to Unitarian worship for ever.

The expences incurred in the erection amount to £500. of which more than three-fifths are already raised. It is hoped that the remainder will, at no distant period, have been supplied by the liberality of the public, added to the exertions of the congregation, who, it must be observed, consist almost entirely of such a class of society, as that to which the gospel was first preached. Our opulent readers will bear in mind, that the case is peculiar,—that persecution, has, in a manner, thrown the Soham congregation under their protection. The exertions already made have planted truth in this favourable soil; let the plant be watered by the hand of charity, and we may confidently look up to God to give an abundant increase.

April 20, 1810.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

The voice of thy brother's blood crieth to me from the ground, was the solemn sound uttered before the flood—immediately after that dreadful calamity, the law was given, that the blood of him who sheddeth man's blood should be shed by man. In the Mosaical code stands the commandment, 'Thou shalt not commit murder,' and in the institutions is the mode to be observed in every neighbourhood, by which the investigation of bloodshed shall be pursued, and the district be preserved from the avenger of blood. These laws have been copied by most nations professing the Christian religion; and in our country we have a coroner's jury to examine into the causes of any violent death, or of any death in which suspicious circumstances have arisen. Twelve men, promiscuously taken in the district, make the inquiry upon oath, and a very high degree of responsibility rests with the coroner, that the jury should be properly taken, and every circumstance fully investigated. The whole is founded upon just views of humanity, and a due submission to the divine command; for the life of man is a precious gift from the Creator of the universe, and they who violate his image are bound to produce indisputable reasons for their conduct, or lie under the charge of the foulest crime that can be committed.

Some very melancholy circumstances give rise to these reflections. Since our last, two inquests have been taken by the coroner, and they have pronounced the guilt of murder upon some soldiers, at present unknown, in the life-guards. It was of public notoriety, that these soldiers had used their swords and pistols against an unarmed multitude, both in Westminster and the city, and a considerable number of persons have been killed or wounded. A reward of five hundred guineas has been offered for the discovery of a person who fired on a military officer, so that it should appear that fire-arms have been used against the military. In either case, we must deplore the situation of the country, in

which such disasters take place: both sides are our countrymen, and the military can derive no honour in such a conflict. The causes that led to these unhappy events, were little foreseen by the person who gave rise to the unpleasant discussions, that have been so remarkable a feature in the history of last month.

The expedition to Walcheren excited very great dissatisfaction in almost every class, and an inquiry being moved in the House, into the causes of its failure, the public was naturally anxious to hear the debates on so interesting a subject. This curiosity, by no means an improper one, was balked by Mr. Yorke, the then member for Cambridgeshire, who put in force an order of the House, and thus excluded all strangers from the gallery. This action gave rise to a question in a disputing society, in which the enforcement of this order was considered as an outrage upon the public feelings, and the placard of the question was as usual posted on the walls, with Mr. Yorke's name in large capitals. One of these placards came into the hands of Mr. Yorke, which he brought down to the House, complaining of it as a breach of privilege; and to the great surprise of all, he desired the clause of the Bill of Rights to be read, which states that the freedom of speech and debates, or proceedings in parliament, ought not to be impeached or questioned, in any court or place out of parliament. This clause was evidently made to preserve the members from suits of law or imprisonment for what they uttered in the house; and if construed in Mr. Yorke's sense of these words, would indeed make the Bill of Rights a bill of wrongs, as it would stop all petitions on every bill, as the moment any thing was discussed in parliament no question could be raised upon it out of doors.

The false construction of Mr. Yorke, has not, we believe, met with any person to vindicate it; but on his motion, the House decreed the placard to be a libel, and committed its author, Mr. Gale

Jones, to Newgate, though he expressed his contrition in a very humble manner for having fallen under the displeasure of the House. In this case the House acted as prosecutor, judge, jury, and executioner in its own cause; and one of its members not present at the time of the commitment, called in question the right of proceeding in apparently so arbitrary a manner, and moved that Mr. Gale Jones should be released. He met, however, with little success, having only fourteen on his side, and a hundred and fifty-three against him. His opinions were not shaken by this number, but in a letter to his constituents, he stated the whole argument in a most forcible and convincing manner, mixing certain expressions, which, from their allusion to the present state of the representation, could not but be offensive to those persons who came into their seats by means, as he called it, at present needless to describe.

The letter appeared in Cobbett's *Weekly Register*, which is published on a Saturday, and on the Monday following it was taken up in the House of Commons by Mr. Lethbridge, the member for Somersetshire, who moved that it was a libel, and the author was guilty of a breach of privilege. That day being dedicated to the Walcheren debate, the question on the denounced pamphlet was adjourned for a week, when the resolutions of Mr. Lethbridge were taken up, and produced a debate which lasted from about five in the afternoon till seven next morning. This implies a severe struggle; but on the question being proposed that Sir Francis Burdett should be committed to the Tower, two hundred and seventy-one voted for the commitment, and only eighty against it. The Speaker signed the warrant, and the news was quickly spread through the metropolis, exciting, as might naturally be expected, no small degree of alarm and curiosity, to see in what manner so extraordinary a proceeding would terminate.

Sir Francis was at his country seat, at Wimbledon, when the Speaker signed the warrant, and rode to town at his usual hour. Here he found the serjeant's letter, intimating the duty he had to perform, and soon after the serjeant himself called and had an interview with Sir Francis, who plainly told him that the warrant was illegal, and that he would not obey it. The ser-

jeant left him and informed the Speaker, who was displeased at the warrant not having been executed, but seemed very much at a loss what should be done. We should have observed that about the door of Sir Francis a considerable multitude was assembled, and the serjeant was not prepared at that time with any considerable means of violence. At night several outrages were committed on the houses of persons of distinction, and the next morning, the Guards placed themselves before the house of Sir Francis, blocking up almost the way, and Sir Francis wrote to the sheriff to come to his protection. During this day the serjeant was full of embarrassment how to act; a cabinet council was called; he had an interview with the prime minister, conversation with magistrates, and, at last, an opinion from the attorney-general, which perplexed the subject more than ever. Nothing, however, was done against Sir Francis this day, but orders were sent for the immediate marching of troops with artillery from various districts.

The Sunday passed without tumult. The walks of most people being directed towards the house of Sir Francis, from which, by the orders of the sheriff, the soldiers had withdrawn themselves, and paraded at some distance each way from it, a great multitude was before the house, and in the Green Park a body of foot guards. The marching in of troops and artillery from all quarters excited strong sensations, and great guns were placed in several squares. It was evident from the appearance of things, that some strong measures would be taken, but no attack was made on the house this night. On the next morning the number of troops in and about London was very great, and about ten o'clock the whole space of Piccadilly, for a considerable distance, was completely filled with soldiers. A number of people got into the area of Sir Francis's house, and with hammers and instruments broke open the lower doors and windows, rushed into the house, opened the hall door, and in a very short time the lower part of the house and the stairs to Sir Francis's apartments were filled with the military.

Sir Francis was sitting in his apartments with his lady and family, with the utmost composure, and when the serjeant, with a large retinue, rushed in to the room, calmly asked, by what au-

thority the peace of his house was thus invaded. The serjeant pleaded his warrant, but Sir Francis ordered them in the king's name to depart, and enquired for the peace officers; but he was soon surrounded and hurried down stairs into a hackney coach, in which he was conveyed: an immense body of troops going before and following after, to the Tower. There he was delivered to the custody of the constable, Earl Moira, who received him with great politeness, and they walked together to the apartments designed for him. A very different scene passed without the walls. The soldiers were irritated at the hootings of the populace, occasionally accompanied with the throwing of what came to hand, and on their way back used their swords and pistols very freely. The degree of irritation is not yet known, but an inquiry is set on foot in the city, and probably on the meeting again of the parliament, the whole matter will be completely detailed. One inquest has, however, brought a verdict of wilful murder against an unknown person of the life-guards, and the place in which the act was committed will render it not easy to be accounted for. At the same time, every allowance should undoubtedly be made for the state in which all parties were placed, and it is to be hoped that care will be taken to avoid in future such horrid proceedings.

The House was occupied in the evening in the examination of the serjeant on the events of this and the preceding days, and his examination, together with that of the Speaker and the Attorney-general, and the opinion of the latter were ordered to be printed. A letter also of Sir F. Burdett's was read, but left for consideration to the next day, when after some discussion, and the House having had some time for reflection, it was resolved that it should not be noticed; and soon after another letter from Sir F. Burdett to the Speaker, informing him that an action would be brought against him for the warrant thus illegally issued and illegally executed, was ordered to lie on the table, and after the holidays the house will come to a resolution on the subject of their future proceedings.

These extraordinary transactions naturally excited a considerable ferment in the city of Westminster. On the first day of the warrant's being signed, a

considerable number signed a requisition to call a meeting of the city, to consider the steps to be taken in consequence of this act against their representative, and in a very short time the number of signatures amounted to two thousand. The High Bailiff in consequence called a meeting, which assembled in the palace-yard, and there were supposed to be not less than twenty thousand, who attended the summons. The business was brought forward by two very respectable citizens, and the whole was conducted with the utmost order and propriety, the resolutions, petition to the House of Commons, and letter to Sir Francis Burdett, being unanimously agreed to. The resolutions and letter contained, in the strongest terms, their approbation of the conduct of their representative, and the letter in particular was filled with marks of the most affectionate attachment.

The petition, which was also termed a remonstrance, was presented in the evening of the day in which it was drawn up, to the House of Commons, by Lord Cochrane. Great disapprobation was manifested at the term remonstrance, and also at the language of the petition, which expressed the feelings of the city at the indignity offered to it in the person of their beloved representative, their approbation of his letter, their conviction of the necessity of a reform in the House of Commons, their call upon the House to release their member, and to co-operate with him in producing the desired change in the representation. After considerable debate, the petition was suffered to lie upon the table, and it is not unlikely that similar petitions will be presented from various parts of the kingdom. Notices have been given of meetings or requisitions for meetings, and the question is undoubtedly of such high importance, that we trust the House will meet it with calmness and prudence, and act in such a manner as may be for the general interests of the country.

The great object having been thus secured, the army, assembled upon this occasion, gradually separated and returned to their former positions. Every thing was quiet in the metropolis; and at a large meeting in the city, on a convivial occasion, at which several members of parliament were present, the health of Sir Francis Burdett was drunk with the greatest enthusiasm. Different

of course were the opinions entertained in other places on his conduct, some reprobating his resistance, and others thinking that it was lengthened beyond its proper term; but the fact is, that consistently with his opinions in the letter to his constituents, he could not act otherwise than he did. He had declared the Speaker's warrant to be illegal, the enforcement of it was, therefore, necessarily left to those who had drawn it up and signed it. He moved about as he used to do at other times, neither courting an opportunity of resistance, nor secreting himself. He kept the doors of his house shut, as every man has a right to do against those whom he does not choose to admit, and the breaking open of his house with an armed force shews an act of power, but by no means that such an act is consistent with the laws of the land. But the vacillations of those who at last enforced the warrant cannot easily be vindicated. If recourse was to be had to military force, that might as well have been done on the first as on the last day, and the alarm occasioned in the minds of men by such novel scenes, might at least have been mitigated by a speedier termination of the great question at issue between a single unarmed man and the whole power of administration.

The House at the beginning of this business was employed in the Walcheren inquiry, but the whole was absorbed in the more important question, the right of the House of Commons to imprison at their pleasure a subject of Great Britain, on a point which they have, not being on oath, pre-determined to be a libel. Mr. Jones's imprisonment had brought the question forward, and as Sir Francis Burdett could not obtain his release on the ground of law, so was Sir Samuel Romilly equally unsuccessful. The latter having already given his opinion on the confinement, moved the House that Mr. Jones should be released, on the grounds that he had been punished more than sufficiently for the offence, in the eyes even of those who considered him guilty of an offence, and sentenced him to the prison. But the motion was resisted on the presumed necessity of the prisoner petitioning for his release, and the House concurring in that opinion, the punishment of Mr. Jones does not seem likely to be mitigated, and he will remain in prison till the end of the sessions. This gentleman, it seems, is from the Princi-

pality, and the town of Caermarthen has had a meeting on the subject of his confinement, and that of Sir Francis Burdett, and drawn up some very spirited resolutions, as also a petition to parliament, to be presented after the holidays.

Important questions will thus be agitated; and the Catholic question is also to come forward, and under better auspices than before, as many petitions are presented or to be presented from large bodies of Protestants, who now see the folly of intolerance, and are willing to admit their brethren, believers in Christ but of different opinions, to an equal participation of civil rights. We shall be happy to announce in our next, that this spirit is become more general, and that Protestants do not retain their prejudices at a time when the Catholics have given them up, and are willing to admit on the continent their Protestant brethren to all their civil advantages.

Whilst England has been thus distracted, different scenes have occupied the attention of France. The marriage of the Emperor has produced all the festive splendour which might be expected from a nation so calculated to make a grand display on these occasions. The Emperor was married according to the law of his country, twice, first before the civil authorities, when the civil contract was ratified, and then before the Catholic altar when the priest gave the nuptial benediction. This system is wisely adopted upon the liberal plan that no difficulty shall occur in the marriage of subjects on account of their religious persuasions. Every person is obliged to appear first before the magistrate, and then he may go to what religious community he pleases for the completion of his contract. Thus perfect religious liberty is established in this respect in France, and they have farther this advantage, that all marriages are registered in an official manner, kept under the care of the civil powers, and an abstract is easily obtained from the register. This improvement might be adopted in England, where the registers being kept in parish churches, it is often found very difficult to trace one out, of a marriage at a distant period. Had the register been kept in the county office, the reference to it would be easy; and both for the sake of property, and for the consciences of those who do not belong to the church of England, we may hope

to see that in this respect we shall not be too proud to borrow from our neighbours.

In the midst of his festivities, the Emperor is not unmindful of other concerns, and he is carrying on his anti-commercial schemes with great ardour. The Americans are in consequence the sufferers, and their losses amount it is said to an immense sum. Such a system cannot last for ever, but it fills his country and the countries under his influence with custom-house officers, whose numbers will equal that of the monks, and be as great a plague to trade as the latter were to religion.

The new Germanic body is taking a consistency, and approaching nearer every day to a resemblance with the old body. A meeting is talked of, of the great Confederation, and instead of the multiplicity of representations we shall probably see a diet, consisting of a king-ly instead of an electoral college, to which the deputies of the few remaining sovereign princes will be admitted, and there will be a college also for the deputies of towns. A jurisdiction similar to that of Weslar is also talked of, but instead of the Roman law the code of Napoleon will be the standard, and it is not improbable that as much employment will be found for lawyers under the new as the old code.

The king of Westphalia has received the homage of his new subjects of Hanover, and has ordered home all who are serving in foreign corps, under pain of confiscation of property. The Primate of Frankfort is shortly to receive Hanau and Fulda, and Bavaria is to be put in possession of Ratisbon. The king of Holland is returned home safe to his curtailed dominions, which are guaranteed to him by the Emperor, under a treaty by which he is to provide a squadron for the great nation, keep a body of French troops, and enter into all the regulations of the anti-commercial system.

Russia does not seem to have made any progress against the Turks, but the latter have been guilty of some irregularities near the French barrier, which may afford a sufficient pretext for the French carrying their arms into Greece. If this should be the case, we can scarcely doubt that the Austrians will be in motion also, and a partition of the Turkish territories in Europe may take place before the summer is over. The sudden peace between Austria and France, the marriage, and the present

state of affairs, seem to indicate that this long expected transaction will not admit of further delay. As to England, it will be impossible for her to be other than a looker on, except that she may seize a few isles in the Mediterranean, which would be happy to partake of her industry and protection.

Spain has not yet submitted entirely to the Napoleon dynasty; but the real state of the country is little known. The eastern part is said to be tranquillised, and the French are bringing great force against Cadiz. The resistance also may be expected to be great, yet we can see no reason to imagine that the siege will be raised by the efforts of any army of natives coming to its relief. During this time also the government of the French is gaining great strength, and the Spaniard, finding himself relieved from much of the ancient oppression, will be little likely to sigh for the return of a Bourbon to carry him back to his former bigotry and slavery. If we know little of Spain, still less are we acquainted with the real state of its colonies; but their independence, if the war lasts between France and England, is inevitable.

Portugal is safe under the protection of the English and the Portuguese in our pay. How long this may last time will discover; but it seems most probable that France will leave us there at ease till Cadiz is taken; and then, when the affairs of Spain are completely settled, an irruption may be expected into Portugal. The prince regent is said to have expressed a wish to be nearer his ancient dominions, and to have chosen Madeira for his residence; but we should not imagine him likely to exchange the certainty of a great empire for the uncertainty of a small kingdom. The Brasils are capable of being made far greater than any dominion now in Europe. Their trade with this country is increasing, and important improvements will be the consequence in the western world. The approaching summer will produce probably considerable changes; but we have lived in such eventful times, that nothing can now astonish us. Happy should we be, if there was such a change in all our minds, that should make us as anxious for the thorough establishment of Christ's kingdom, as we are now interested in the little events of nations which have in view only mistaken notions of worldly prosperity.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND
THEOLOGY, IN MARCH AND APRIL, 1810.

I. Select List.

An Essay on the Existence and Influence of the Devil. By R. Wright. 1s.

The Judgment of the Rt. Hon. Sir John Nicholl, I.L. D. Official Principal of the Arches Court of Canterbury, in a Cause promoted by Kemp against Wickes, Clerk, for refusing to bury the Infant Child of two of his Parishioners, who had been baptized by a Dissenting Minister. Taken in short hand by Mr. Gurney. 1s. 6d.

Report of the Society for preventing wanton Cruelty to Brute Animals. Instituted at Liverpool, Oct. 25, 1809. 8vo. 16 pp.

Observations on the Criminal Law of England, as it relates to Capital Punishments; and on the Mode in which it is administered. By Sir Samuel Romilly. 2s.

Novum Testamentum Græce. Textum ad fidem codicum, versionum, et patrum recensuit, et lectionis varietatem, adjecit D. Jo. Jac. Griesbach. Edit. nov. 2 vols. 8vo. 2l. 12s. 6d.

Remarks on the Version of the New Testament, lately edited by the Unitarians, with the Title of "An Improved Version, &c." Being a dispassionate Appeal to Christians of various Denominations, on some of the First and most generally received Doctrines of the Bible. By the Rev. Edward Nares, M. A. Rector of Biddenden, Kent, Author of the Bampton Lecture Sermons for 1805, &c. 8vo. 9s.

2. *Publications relating to the Jubilee, October 25, 1809.*

(Continued from p. 102.)

The Loyal Subject. A Sermon. By Joseph Cockin, of Halifax. 1s.

3. *Sermons on the Fast Day.*

The Consequences of Unjust War; a Discourse delivered at Newbury; to which *Authorities*, in confirmation of what is advanced in the Discourse, are appended. By J. Bicheno, M. A. 2s.

Personal and National Humiliation. A Sermon delivered on the 28th of February, 1810. By P. Houghton, Minister of Princes Street Chapel, Westminster. 1s.

4. *Sermons in Volumes.*

Scripture Characters, in a Series of

Practical Sermons, preached at St. James's Church, Bath. By the Rev. R. Warner, Curate of that Parish. 5s.

Satan's Devices Exposed, in Four Sermons. By Thomas Knowles, B. A. Curate of Humberstone, in the County of Lincoln. 8vo. 2s. 6d.

Eighteen Sermons, for the Use of Families. By the Same. 8vo. 6s.

The Singing Skeletons; being the Outlines of 36 Sermons, preached in and about London; with appropriate Hymns. Part I. By Richard Newman. 1s. 6d.

5. *Single Sermons.*

The Characteristic Principles of the Gospel, illustrated and defended; a Sermon preached for the Benefit of the London Female Penitentiary, at Dr. Winthers's Meeting-House, New Court, Carey Street. By John Styles. 1s.

A Sermon, preached at his Majesty's Chapel, at Whitehall, January 21, 1810, at the Consecration of the Rt. Rev. the Lord Bishop of Chester. By Francis Haggitt, D. D. 1s. 6d.

Obedience the Path to Religious Knowledge; a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, Jan. 28, 1810. By Daniel Wilson, M. A. Vice Principal of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row. 1s. 6d.

The Fall of David; a Sermon upon 2 Sam. ii. 1. preached All Saints Church, Bath, on Sunday, March 4, 1810. By Lucius Coghlan, D. D. 1s. 6d.

The Advantages which Religion may derive from Learning; a Sermon preached before the Friends of the Protestant Dissenting Grammar School, at Mill Hill, at the Rev. Mr. Gaffee's Meeting-House, New Broad Street, Jan. 10, 1810. By James Bennett, of Romsey, Hants. 1s.

6. *Controversy.*

A Vindication of the London Female Penitentiary, in Reply to the Rev. Mr. Thomas's Objections to that Institution, contained in his late Appeal to the Public. By G. Hodson. 8vo. 2s.

The Pastor and Deacon examined; or, Candid Remarks on the Rev. John Thomas's Appeal, in Vindication of Mr. William Hale's Character, and in opposition to Female Penitentiaries. 4s.

which are added, a Critique on Mr. Hale's Reply; and Five Letters in confutation of his new Objections. By William Blair Esq. 2s.

Arminianism Dissected; or, the Divine Privileges asserted and Calvinism vindicated. By W. Tucker. 2s.

St. Paul against Calvin; or, a full Exposition and Elucidation of the 9th Chapter of his Epistle to the Romans; whereby the False Glosses of the Calvinists on that Portion of Scripture are clearly refuted. By the Rev. Edward Smyth, formerly of Trinity College, Dublin. 12mo. 3s.

A Defence of Calvinism; or Strictures on a Recent Publication, entitled "St. Paul against Calvin." By W. Roby. 2s.

Testimonies from Ancient Authors, in favour of Adult Baptism; being Extracts from a Pamphlet, by J. Gill, D.D. 1s.

Believers' Baptism Defended. Remarks on a Pamphlet entitled, "Baptism," in 2 Letters to a Friend. By J. Jarman, Nottingham. 6d.

The Papistical Crisis, proving that the Catholic Claims cannot be conceded to without endangering both the Monarchy and the Constitution. 2s. 6d.

7. Education.

Thoughts on Education. By Miss Benson. 12mo. 5s.

8. Poetry.

The Age: a Poem, Moral, Political, and Metaphysical, in 10 books, 8vo. 7s. 6d.

The Patriot's Vision; a Poem. To which is added, a Monody on the Death of the Rt. Hon. C. J. Fox. 2s. 6d.

Select Poems from the Hesperides, or Works, both Human and Divine, of Robert Herrick, Esq. with occasional Remarks, by J. N. Accompanied also with the Head, Autographe, and Seal, of the Poet. 8s.

9. Biography.

Memoirs of the late Rev. J. Clark. By W. Jay. 5s. 6d.

10. Miscellaneous.

The Philosophy of Human Society, in its Origin, Progress, Improveability, and present Awful Crisis. 2s. 6d.

Thoughts on the Sufferings of Christ. By the Author of the Refuge. 2s.

The History of our Lord and Saviour Jesus Christ: arranged according to the order of time, and in the exact words of

the Four Evangelists; an Account of the Principal Jewish Sects and Parties; and the Prophetic History of Christ. Illustrated by 47 plates. Royal 8vo. 11. 11s. 6d.

Remarks on the Present State of the Established Church, and the Increase of Protestant Dissenters. By an Attentive Observer. 2s.

Critical Remarks on Detached Passages of the New Testament, particularly the Revelation of Saint John. By the late French Lawrence, LL. D. M. P. 6s.

A Friendly Gift for Servants and Apprentices. By the Author of "Lessons for Young Persons in Humble Life." 6d.

Jus Ecclesiasticum Anglicanum: or, the Government of the Church of England, exemplified and illustrated. By Nathaniel Highmore, Doctor and Professor of Civil Law, &c. 4to. 11. 1s.

Remarks on the Favourable and Unfavourable Signs of the Present Times, in reference to the Church of God in this Kingdom, the State of the Nation, and the Interests of Religion in the World at large. By John Holloway. 1s. 6d.

A Warning to the British Nation, on the Principles of Toleration, including a Petition to the King. 2s. 6d.

Interesting Particulars in the Second Voyage of the Missionary Ship the Duff. By W. H. Superintendant of the Mission. 12mo. 4s. 6d.

11. New Editions.

Good Thoughts in Bad Times, and Good Thoughts in Worse Times. By T. Fuller, B. D. With a Preface, by James Hinton, M. A. Oxford. 18mo. 2s. 6d.

Eschol, a Cluster of the Fruit of Canaan brought to the Borders, for the Encouragement of the Saints travelling thitherward with their Faces toward Zion; or Rules of Direction for the Walking of the Saints in Fellowship, according to the Order of the Gospel. By John Owen, D. D. 18mo. 1s. 6d.

Sermons on Regeneration; wherein its Nature, Necessity, and Evidences, are considered and practically improved. By Joseph Barber. 2d edition, corrected and improved. 3s.

The Counsels of Prudence; a Sermon to Young People. By Dr. Lardner. A new Edition. 4d.

CORRESPONDENCE.

The anonymous letter from Chichester, inclosing a donation for the orphan children of MRS. STANDEVENS, shall be inserted in the next Number. The following sums have been received on this account; viz.

	£.	s.	d.
From Chichester (alluded to above)	5	0	0
B——s	1	0	0
G.	0	2	6

Various small sums have been received for MR. STONE.

The *Second Part* of "The Returning Prodigal" has been sent to the Editor for THE CHRISTIAN TRACT SOCIETY: he is desired to state, that the *First Part* has been unexpectedly delayed in the Press, but will, it is hoped, soon make its appearance, together with some other Tracts.

We are under the necessity of postponing to the next month, "The Remarks of the Reviewer of the I. V. on 'One of the Editors' Letter," the continuation of the Review of Carpenter's "Unitarianism the Doctrine of the Gospel," the Review of Mrs. Cappe's "Life of Christ," and various small articles of Review, for the long neglect of which we have to entreat the indulgence of our friends.

The following communications are intended for publication, viz.

T. P. on the Moral Evidence and Influence of the Material Doctrine.—Mr. Nightingale on the Rev. John Wesley's tribute to the character of Servetus.—Melancthon's Jewish Creed.—Two Juvenile Productions of Locke's.—The Country Schoolmaster, on his Remarks on the Improved Version.—V. F.'s Prayer on the Morning of an Execution.—Mr. Marsom's Answer to Inquiries on the Pre-existence of Christ.—A. M. P.'s Lines to a Friend on her Birth-day.—X. X.'s Arguments in Favour of a National Church.

The paradox of the "Christian," that miracles obscure the evidence of Christianity, is to us incomprehensible; we have been accustomed to think, that Christianity must stand or fall with the Resurrection of Christ. We would recommend to the "Christian" to peruse Dr. Campbell's Dissertation, in answer to Mr. Hume's Essay on Miracles.

The corrections and additions to the obituary of the Rev. John Baker, appear to us too unimportant to be suffered to take place of some one of the numerous articles which are pressing for admission into our narrow page.

Primitive on the Decline of Presbyterian Congregations shall be inserted in the next number, in which we shall wind up this discussion.

We cannot, consistently with propriety, publish the fact, reported by "An Enemy to Pulpit Scurrility," unless authenticated by his name.

The only punishment that we would advise *Unus* and his friends to inflict upon the "fanatical" disturbers of an Unitarian auditory, by sneers, and signs and conversation, is, that of showing the excellence of their faith by their charity.

Mr. Woodham requests us to make the following alteration in the *postscript* of his letter in our last number, p. 122, 3. After the words "not his own," he wishes to have substituted as follows; *on the improbability of a future state of rewards and punishments; and which sentiments did not arise from the unscriptural doctrine of the Resurrection of the Body, but originated probably from their disbelief of the Platonic notion of the soul.*

ERRATA.

- P. 136. col. 1. l. 10. from the bottom, for "Dawe's," read *Darves*'.
- 157. col. 2. l. 2. for "and notorious," read *or notorious*.
- 159. col. 2. l. 18. for "awake," read *awaken*.
- 160. *Correspondence*, in l. 2. of the second paragraph, for "one," read *etc.*